

SOCIAL 20C JUSTICE THE REVIEW BEHOLD



Franciscan Fathers
Old Mission
SANTA BARBARA,
CALIF.

... in this issue:

Socialism and the Soil --: A Better World or a Better Motive? --: Frontier of the Faith (III) --: Luxury and Strikes

1952 Convention Motto:

To launch a mighty reawakening of thought and action

Pope Pius XII, Feb. 11, 1952

OF THE C. C. V. OF A.



To Help You

obtain peace of
mind in regard
to the financial
protection of your family in
the event of your death . . .
that is the principal aim of
Catholic Family Life Insurance.

For the solution of
YOUR INSURANCE PROBLEMS

write to:



**CATHOLIC FAMILY
LIFE INSURANCE**

726 N. Water St. • Milwaukee 2, Wis.

Oldest Catholic Life Insurance Company in the U. S.

Western Badge and Novelty Co.

SAINT PAUL, MINNESOTA

John A. Lethert, Proprietor,
Member of C. C. V. of A.

We make society badges, banners,
and flags for all of our Catholic
societies. Catalog on request.

PRINTING
BOOK AND COMMERCIAL

Neatly Executed at
Reasonable Prices

Estimates on all kinds of printing
gladly furnished

Effingham County Printing Co.
EFFINGHAM, ILLINOIS

Printers of "Social Justice Review"
and "The Bulletin, Official Organ,
National Catholic Women's Union"

English Version of the Bible

by Hugh Pope, O.P.

Revised and Amplified by SEBASTIAN BULLOUGH, O.P.

ENGLISH VERSION OF THE BIBLE is the most complete account
of the English translations and editions of the Bible to be published
since Henry Cotton's work appeared a century ago. Here are described
the Anglo-Saxon versions, the Wycliffite versions, and the series of
printed versions that culminated in the Authorized Version. Special
regard is given to the Revised Version and to the Rheims-Douay
Version and its subsequent editions and revisions; and nowhere else
can one find such a detailed account of the Catholic and non-Catholic
versions of the last quarter-century.

This monument of research is a fitting memorial to one whose long
life was spent in the pursuit of truth and the study of the English Bible.

797 pages, \$10.00

B. HERDER BOOK CO.

15 & 17 South Broadway

St. Louis 2, Mo.

After 71 Years

Catholic Knights



of St. George

still maintains its glorious past splendid record
of Catholic achievements in behalf of

**REAL FRATERNALISM, CHARITY and the
BROTHERHOOD of MAN.**

It provides Life Insurance, Sick Benefits,
Spiritual Security and a Home for its Aged Members.

Open to Catholic Men, from Birth to Age 60

Supreme Office

709 BRIGHTON RD., PITTSBURGH 33, PA.

JOSEPH J. PORTA
Supreme Secretary

JOHN EIBECK
Supreme President

Member of the CATHOLIC CENTRAL VEREIN.

Make your plans now to attend the Ninety-seventh

Annual Convention of the Central Verein in

St. Louis, August 16-20.

Published monthly except July and August, and bimonthly during July and August, by Catholic Central Verein
of America; Subscription, payable in advance, \$2.50 the year; single copies 25 cents.

Entered as second-class matter April 9, 1909, at the Post Office at St. Louis, Missouri, under act of March 3, 1879.
Accepted for mailing at special rate of postage provided for in section 1103, Act of Congress of October 3, 1917,
authorized July 15, 1918.—Executive Office: 3835 Westminster Place, St. Louis 8, Mo.

SOCIAL JUSTICE REVIEW

Pioneer American Journal of Catholic Social Action

Vol. XLV

July-August, 1952

No. 4

SOCIALISM AND THE SOIL

THE "BOLD PEASANTRY," PRIDE AND PROTECTION OF OUR CULTURE

WHEN tillage begins, other arts follow. The farmers are, therefore, the founders of civilization." So said the wise Dan Webster. All culture is rooted in agriculture, and it has become very evident in our day that the farmers, especially the small farmers, are not only the founders of civilization, but the protectors and preservers of this unique Christian civilization of ours. The enemies of one are also the implacable foes of the other. The opponents of the "Gallilean Peasant" have preserved a steady and stupid hostility to the small farmer and his mode of independent living. Socialism, including its ultimate form of Communism, is equally resolved on destroying the ways of life devoted to the care of the soul and of the soil, though these seem unconnected. This hate and hostility pays an instinctive tribute to the peasant farmer as the upholder of the Creed of Him Whom in derision they call the Gallilean Peasant.

The Urban Mold

Socialism is essentially an urban heresy. Indeed, as Spengler and other eminent scholars have pointed out, all modern concerns seem to concentrate on urban considerations: our problems are city problems, and our Social Welfare Schemes, as is evident, for example, in the present experiments in Eire, ignore the existence of the tillers of the soil, except for purposes of taxation. The aim of the Socialists, in fact, is to run every farm on factory lines by destroying the ancient and venerable tradition of peasant farming, with its pride of ownership, symbolized in the inscription found over the lintels of so many German peasant homes—*klein aber mein*. They aim at making the farmer as rootless and dependent as a factory-hand, working for his meed of allotted wages on a collective farm, till in due course he be-

comes one of the vast army of a rural proletariat.

The inhuman, almost superhuman, stupidity of the Socialists in their attitude to agriculture has been ably demonstrated by Mr. David Mitrany of Princeton, in his comprehensive book, *Marx Against the Peasant* (Wiederfeld and Nicholson). This book, in which nothing is set forth in malice, shows how in this matter, as in so many other things, the Soviets have been wiser than the Socialists of other countries, the better to achieve the final subjugation of the farmer. Marx, as is well known, always thought in terms of large-scale production, and assumed, in his ignorance of the soil, that what was true of industry was true of agriculture. Instinct rather than reason urged him to hate the small farmer. Peasant-farming, with its activities so firmly fixed around the core of the family, its respect for tradition and its sturdy independence, infuriated this typical bourgeois theorist. The *Communist Manifesto* urged the expropriation of the land as the first step towards the desired revolution and the use of farm rents for State requirements, with the scientific cultivation of the soil by squads of State-controlled laborers. The peasants, it predicted, were a "class of barbarian," a reactionary class of producers doomed to extinction, while "the idiocy of rural life" would in time perish from the earth for ever. The second prophecy of the militant *Manifesto* was that peasants were politically both reactionary and impotent. We may thank God and His partners, the peasants, that they have belied both prophecies.

The Bold Peasantry

So far from being extinguished, the peasants have increased in Europe and elsewhere since 1918, the very year following the Bolshevik Revolution. The splitting up of the large estates that year

resulted in the creation of a large number of farmer-owners of the soil. Instead of moving along parallel lines, as Marx had predicted, industry and agriculture were moving in the very opposite directions. The small peasant-farmers were growing steadily in strength and numbers. This was so opposed to their calculations that the Marxists had to shout louder to convince themselves that the peasants were so steeped in debt that they would sink *en masse*. Like the old lady confronted with a giraffe, they refused to believe the evidence of their shocked senses.

Russian Peasantry

The scientific method proceeds by observation and experiment. The Socialists of Europe had seen the Marxist agrarian theory put into practice; they could observe that the results were contrary to expectation. Instead of adjusting the plans accordingly, they adopted the most unscientific attitude of fake-believe. The Russian Revolution itself belied Marx in countless ways. He had predicted his system would begin and progress in a highly industrialized country, for which his theories were all intended. Instead, it started in Russia, an agricultural nation and one of the most under-developed, industrially, in the world. The Russian Revolution was really a peasant revolution. As Mitrany has pointed out, Lenin had realized since the abortive revolution of 1905, that he could not even *make* a revolution without the peasants. So he made use of their ancient and legitimate grievance and encouraged them to take over the land. The Bolsheviks adopted a purely opportunist agrarian policy, once they had been swept to power by violence and the thirst for vengeance. At first they nationalized the land in order to remove all feudal privileges, and then they divided it among the peasants in order to neutralize them in the counter-revolution. But the peasants were quite unprepared to take over large holdings with primitive methods of husbandry, so that production declined till the disastrous famine of 1921-'22. The experiments at collective farming proved a failure and the astute Lenin decided to proceed leisurely, rather than by sudden leaps. He guaranteed perpetual hereditary use to those who cultivated their land, and allowed them to work individually or collectively.

When the Soviets launched their first Five Year Plan, the farmers withheld their produce in 1927-'28. The usual liquidation followed, and an edict was passed ordering the collectivization

of all agriculture within three years. Then the "impotent" peasants slaughtered the live-stock and hid their corn. The army, which was composed mainly of men of peasant stock, became disaffected and Stalin was forced to placate the farmers. He waited till enough tractors and other farm implements had been produced in large quantities. Then he applied force again with that swiftness of policy-reversing with which the citizens of the U. S. S. R. must be familiar. By 1936 nearly nine-tenths of the farms in the Soviet Union were collectivized, and the process continues with the ultimate aim of the total collectivization of all Russian land. The cynical opportunism of the Communists is nowhere more blatantly evident than in their treatment of the peasants, who were encouraged to give momentum to the Revolution by being provoked to wrest the soil from the big land owners, and at the same time leave the Communists free to grasp political power, which was later used to deprive the peasants of their ownership of the soil. As matters now stand in the U. S. S. R., the country is, as the present Holy Father declared, "a mere extension of the city." The collectivization of agricultural labor is almost completed and "the countryside is reduced to nothing more than a reserve of manpower for industrial production."

Outside Russia

But the Socialists in Europe have obdurately refused to be taught by this pattern of historical events. In central and eastern Europe there was a remarkable development of peasant parties in the years between the two world wars. At the very time that the Kremlin was compromising to the peasants of the U. S. S. R., the European Socialists were maintaining their intransigent hostility to the earnest democratic peasant groups. Even the humorless Marx used to complain that Socialists at times were even more Marxist than himself, and *plus royalist que le roi*. When the Soviet forces infiltrated and forced their way into the eastern parts of Europe, they proved more compromising. Following a former pattern, large estates, even in the eastern part of Germany, were broken up and divided among the peasants. Most of the governments in Eastern Europe included peasant groups as well as Socialists and Communists, so that the peasants were reassured temporarily while the Communists were perfecting their technique of tyranny behind the scenes.

Socialist Debacle

In a short while these peasant groups were pushed out of office by the Communists and the Socialists very willingly lent their support in the work of elimination. Then came the classic example of "poetic justice" in our time, as the Socialists, always despised by the Communists, were themselves turned out and their leaders liquidated. Socialism, as a matter of ironic fact, has been more thoroughly eliminated behind the Iron Curtain than the peasant movement. As Mr. Mitrany has tersely put it in a radio talk, "Even in 'collectivized' areas the peasants are still there as a class; and it is a significant compliment to their strength and individuality that the Communists have found it expedient to set up new peasant groups under their own patronage." But the Socialists, who could and should have joined forces with the peasant democratic groups, have been rubbed out for all their faith in Marxian prophecy.

Opposed to All Collectivization

Wherever the Communists have gained power they have had to use coercion to force Marxian agrarian theories on the peasants. The peasants continue, in as far as they are able, to resist Communism. They have belied Marxian prophecies in many ways, for it is a curious fact that Marxism has not yet been tried out in the arena intended by its author—an industrialized country—but among agricultural nations where the peasants have disproved its theorizing by their display of all those virtues Marx either denied or despised.

As a matter of very earnest fact, agriculture remains the last and strongest refuge against all forms of collectivization, even such forms as the Western Democracies are toying with; and by agriculture we mean that carried on by a free peasantry. That masterly economist, Wilhelm Roepke, to whom we have frequently referred in these pages, has stressed that point very convincingly in his comprehensive book, *The Social Crisis of our Time* (University of Chicago Press). "Wheat factories," "Pig breeding grounds," "Collective farms," incorporated plantations with white or colored wage-slaves, appear to us as not only uninteresting, not only as a transfer of the pattern of large-scale industrial enterprises to basic organic production, but as something far worse, viz., as the annihilation of the peasantry which is the corner-stone of every healthy social structure,

and as a refusal to oppose spiritual collectivization even where such strong and natural forces would aid us." The author reminds us that it is an essential characteristic of peasant agriculture that the size of the farm does not exceed the working capacity of one family, with those added who have become members of it and necessary temporary laborers. It is the property of the farmer, so that generations are linked to each other through the soil to which they return. The peasant holding "affords satisfying and purposeful activity and immediate enjoyments of its fruits, promotes in an ideal manner the independent development of personality, and at the same time the warmth of human fellowship, and thereby counterbalances the industrial and urban aspects of our civilization with tradition and conservatism, economic independence and self-sufficiency, many-sided activity and development, proximity to nature, moderation and tranquillity, a natural and full existence near the sources of life, and a humble integration into the chain of birth and death." This is an excellent epitome of the virtues of peasant agriculture, and it does not surprise us to learn that its author was mistaken for a Catholic because of his attitude toward agricultural problems. Many other non-Catholic thinkers have been equally emphatic on the need to preserve and promote peasant agriculture. Thus John Middleton Murray has shown that the small farmer is the last representative of the ancient Christian vocational order of society.

Family-Type Farm

On July 2, 1951, the present Holy Father delivered an address to the First International Catholic Congress on Rural Problems in which he firmly advocated the "family-type farm." "No other work-group," he said, "is so suited as this to family life, as a spiritual, economic and juridical unity, and also in all that concerns production and consumption. However hard this work may be, man finds himself still master of his world through action at the heart of the community—of the family, of the neighborhood, and also secondarily, of various economic cooperatives." The salvation of the world depends on whether or not men succeed in "preserving for the spiritual, social and economic life of the rural world its specific character." And this, as His Holiness stated, can best be done by encouraging, without State interference, the development of family-type farms. The bold peasantry of which the Irish

poet wrote, have been bold in the fullest sense of that term, and are become not only their country's pride, but the pride and protection of our Christian civilization. If they are once destroyed, as they were destroyed in Roman times through

conscription and excessive taxation, they will "never be supplied," and our culture, stricken at the roots, will wither beyond all hope of revival.

LIAM BROPHY
Dublin, Eire

A BETTER WORLD OR A BETTER MOTIVE?

Leftward Trends

THE recent municipal elections held in various European countries have shown once more how vain the wish-fancies are of those who would make us believe that Communism is on the wane. In Italy the Communists have been proved to be as strongly entrenched as ever—and Rome itself has only just missed having a Communist mayor. In Great Britain the Labor Party has swept the board,—which does not, of course, mean the Communists; but the results certainly prove that the present Conservative government is not being backed by the majority of the people. More ominously, the wilder left wing of the Labor Party itself under Mr. Aneurin Bevan is clearly gaining in the party. In Germany, Dr. Adenauer's government is holding on by a thread, and it is generally conceded that, if any new elections of a united Germany were held, Dr. Schumacher with his Socialist Party would romp in. In France Monsieur Pinay is making a gallant and desperate attempt to bring order out of financial and political chaos, without in the least impairing the solidity of the Communist position.

In Asia, the Indian elections have jarred early complacency by showing up the truly amazing hold Communism seems to have gained over the intelligentsia of that sub-continent. In two States, Madras and Malabar, the Communists have come near to obtaining a clear majority; but everywhere throughout India it has become obvious that there is only one real opposition party to the present government of Mr. Nehru, and that is the Communists, who, perhaps correctly, calculate that, by the time the next elections are due (in another five years), the shift will have gone far enough to sweep them into power.

Anger and Fear

No wonder there is dismay in this country—and near-panic. Is nothing going to stop the victorious advance of the Reds? We have poured out money like water to buy security for ourselves against this Red Menace, both in Europe and in Asia; but it all seems quite useless. The natural psychological reaction has been anger and fear on our part, anger burning always the fiercer the more impotent it knows itself to be, and fear paralyzing reason the more, the less it can explain an event. The cry has gone up, as is usual under such circumstances: "We have been betrayed!" There must be traitors; let us drag them out and vent our anger on them! At the same time, be sure not to let any of those poisonous creatures in from abroad! How can you give a visa to a man, seen to have been reading "Humanité" in Paris? And here too, let everybody take an oath that he is not a Communist; and the more often, the better.

Facing Facts

Psycho-analysis tells us that neuroses are due to a hidden conflict in the subconscious. Perhaps we need not have waited for the psychoanalyst to tell us this piece of news, since frequentation of the confessional must have taught all of us that, when we commit the sin of anger, there is usually some fault of our own, that has prompted an explosion merely occasioned by another person's fault.

Should the same rule apply to the case we are here considering? Are we perhaps ourselves the traitors? Is it we, and not "the other guy", that have sold the pass? Naturally, if we have done so, it must have been done quite unconsciously whilst the person we suspect obviously stand charged with having acted quite consciously and deliberately. Even so, the idea that we alto

gether unwittingly may be a contributory cause to the spread of Communism in the world is terrifying enough. Let us look into the matter,—and into ourselves.

Pseudo-Remedies

It has become a commonplace (has it not?)—to assume that, to stem the Communist tide, the people of the world must be helped to better feeding, better housing, better health and better education. Once a man has plenty to eat, enjoys good health, has a decent home and knows how to read a "good" newspaper, so the argument runs, he will no more think of being a Communist tool than would any American Main-Streeter. It is the rural slums of India and China, no less than of Italy, the ignorance of starving Egyptians and Persians, the material destruction and economic chaos caused by the war in Germany and France, that are responsible for all this epidemic of Communism.

In other words, this being a bad world in which these people are living, we must replace it by a better one. The moment we can place them in a proper environment of plenty, all their troubles will have vanished. Do away with poverty and you will have done away with Communism! So we are told, and so we believe. The only detail that seems to have escaped us is that this is exactly what the Communists say and what they believe. All our trouble is external, they say; man, by a planned and collective effort, can change the human environment and thus produce a new, a better world, here and now.

The Communist and American Ways

But what, then, is the difference between the Communist and the American way? Apparently, no difference in the end, but only in the means. The Communists hold that such large-scale social and material engineering cannot be achieved haphazardly, but needs a totalitarian machinery. The American free-enterpriser is convinced that no totalitarian methods are needed, but that "enlightened self-interest" in free competition can still, as in the days of Adam Smith, deliver the goods and produce such a millennial state of affairs as the "Voice of America" assures all peoples of the earth is prevailing in this country right here and now.

Is this not "me-tooism" with a vengeance? No wonder if the non-Christian prefers the original brand to our imitation! This is the weak spot

of all our anti-Communist propaganda—that it is all *anti*—, and that there is nothing positive about it. The same holds good for the Socialist approach, the British Labor Party attitude, which, for all the bitter enmity that prevails between Socialists and Communists, is fundamentally nothing but a quarrel about the more expedient.

Of course, the difference in outlook may seem large to some people, but to the great majority of under-privileged in the world it can hardly appear to be of great importance. To a Catholic, of course, it is the atheism, the anti-religious nature, of Communism which makes the difference an unbridgable gap. But the majority of people in the world, or even in the United States, are *not* Catholics; they are mostly folks inclined to treat religion as a strictly private affair, best left out of matters economic or political.

The main point, agreed upon almost unanimously everywhere, is that man's environment, static until two centuries ago, has become dynamic by the invention of power-machinery; that the amazingly rapid technological advance enables man to change his environment at will; and that therefore man's future is entirely in his own sovereign hands.

The "Practical" Approach

It is here, I suggest, that we have sold the pass and have betrayed our Christian faith. Our faith, surely enough, agrees that we live in an evil world; but it tells us also that the evil is primarily not in the world, but in ourselves; that the disordered environment we live in is not the cause, but a symptom of evil; that our sufferings are the consequence, not of a physical, but of a moral evil. Is the Communist alone in sneering at this analysis? A Christian obviously could not do so openly. But will not many, or even most of us, unconsciously feel some impatience and try to brush it aside as being overly subtle? We will assent in principle, Oh yes, but in practice do we not all feel that it is no use going in for such philosophical high-brow stuff or pious brooding, which is quite all right in church on Sundays, but that for a work-a-day world, in which we have to live, we need something practical, something immediately useful. We feel like any red-blooded, he-man American in the face of a "mess": to put things right we must have action! In fact, as somebody has said: "we do not want to interpret the world, we want to change it." You agree? Well, that "somebody's" name is Karl

Marx, and that maxim is the corner-stone of Communism.

But surely, you will exclaim, a Catholic believes in "works" as well as in "faith". Oh, certainly; but the works must express the faith; they cannot be taken in isolation, apart from the faith. The Communist's faith is that evil is external; and this faith inspires all his works. How far does it not, quite unconsciously of course, color our own attempts at social betterment and "social engineering"?

True Social Reform

Let us make quite clear the difference between a crypto-Communist and a truly Catholic approach. The latter starts out from the Beatitudes: "Blessed are they that hunger and thirst after justice." (Matt. 5-6). Justice is a virtue, one of the four cardinal moral virtues which we must practice. Social justice is the exercise of that virtue in the social sphere of the commonweal. It obliges us to take sides, if any social injustice is being committed, as for instance, if just wages are not paid, if unjust rents are extorted, if a just price is not observed. Justice demands that duties shall balance rights, that the commonweal shall have priority over private advantage, that brute force shall not intimidate, nor money corrupt, nor legal chicanery thwart the course of justice. It is not only justice which obliges us to take our stand in such matters on the side of righteousness, but charity as well, without which justice is a lifeless piece of machinery ("a tinkling bell"). Charity calls upon us gladly to suffer for and with the victims of injustice. That is the Christian approach, to act as far as in us lies and to suffer with Christ, who came to suffer for the sins of others.

Demands of the Times

This is very far removed from mere inertia, from a "folding of hands and a little more sleep", from an other-worldly escapism, from an "opium for the people." It demands alertness of mind, fortitude of will, burning zeal; it gives scope to almost unlimited initiative and self-discipline; the suffering it entails shows indeed the way to heroic virtue.

But in this approach there is no question of success, no question of the absolute value of the work done, only of the value of our working and suffering for the love of God. As the very name implies, a Christian is part and parcel of Christ;

and Christ worked and suffered for thirty-three years. But was His earthly career a "success"? It ended in crucifixion, the utmost stigma of failure that the world of His day could inflict upon Him. And yet, what He did and suffered had a value beyond all human measure and computation. Is that not the meaning, when we say that ours is the Religion of the Cross, that we will not work for the sake of success, but for Christ's sake?

This life is a life of probation, a school. We are placed by God in space and time, into a set of problems which arise out of this spatial and temporal setting, and we are expected to deal with these problems, one after another, and yet another and another. Just as in school, we only pass one "exam" to prepare for another. But when the teacher asks us questions, does she depend on our answers for her enlightenment? Is our translation of a piece of Cicero's prose meant to find a place in a new series of "Latin Authors in English"? Is our solution to a problem in algebra going to enrich mathematical science? Of course not. Well then, why should we expect in the school of life that the stand we take on the problems dealt out to us will decide the future of humanity? Can God not turn stones into bread? In fact, does He not constantly do so? Has He made the world so badly that He must call on us to put it right?

Christianity is Practical

Surely enough, in His utter condescension He calls upon us to be fellow-workers with Him. But He does not ask us to boss the show, to make ourselves unhappy over how the work of others goes. In fact, He has not told us anything about the whole Grand Design; He just gives us a piece of work to do and asks us to do it well, perhaps only to be "daddy's little helper". By all means, let us try to be efficient, but as Christians we cannot make efficiency an end in itself. It is the Communist whose ideal is efficiency. Ours should be wisdom. For us the principal mark of man is that he is *homo sapiens*, not *homo faber* (which terms we might perhaps render as "man-sage" and "man-technician").

So far from this Christian view being fit only for cloud-cuckoo-land, it is the Communist who is a pure illusionist. What if you replace slum hovels by chrome-plated steel and glass skyscrapers? Are the dwellers therein changed thereby? Have they become immune against jealousy and intrigue, against anger and violence, against fraud

and deceits? It is the Christian who is the true realist, who puts first things first by "seeking first the Kingdom of God and His justice", trusting that "all these other things shall then be added unto us." (Matt. 6-33).

A Necessary Decision

No, it is the Communist illusion that puts the cart before the horse. What makes for its strength is that we Christians *know* the truth, but fail to do the truth." We listen to the Sermon on the Mount, we admire it and straight way we go to our business and forget all about it, for "business is business". As long as it is thus, we in practice merely say "me-too" to Communism. Why? Because it seems the easier way. But we cannot have it both ways. We cannot drift with the crowd and stop Communism. It is either the one or the other.

To make that choice, there must be a complete mental re-orientation, the *metanoia* (change of

heart, repentance) St. John the Baptist preached, which makes the end we have in view not the manufacture of a new world with pride in man's power and lust in his eyes, but our witness to, and trust in, God's power and love in the situation into which He has placed us, and in the problems which He has given us to solve, in order to prove our fitness for His Kingdom.

Where the Communist directs all his activity towards material success, the Christian alternative is to direct all his activities simply and humbly to do God's will, which means in practice to make a bolder stand (until it hurts!) for a reign of justice and charity in city and State, in society and profession, in our nation and in the family of nations; to seek the Kingdom of God, come failure, come success, in the love of Christ and, therefore, also of all His brethern, rich and poor, black and white, good and bad, whom He has fore-ordained to be our neighbors.

H. C. E. ZACHARIAS

FRONTIER OF THE FAITH-III

RICHEs OF THE MEXICAN SOUL

THE gay caballero of Spain, singing his serenade beneath the balcony of the senorita of his fancy, strikes a pleasantly familiar note in the world of romantic music and fiction. To find here in our own land youths strumming their guitars at dawn and singing the "*Mananitas*" outside the adobe shelter of the *novia* of one of them, comes as a distinct surprise to the average American traveller. Yet it is a not uncommon occurrence in our own Southwest.

We might still expect to find in Spain the formalities of an engagement to marry, where the father of the boy (or, if fatherless, an uncle or a priest of the parish) will call upon the girl's parents and, after much polite conversation on the weather and other irrelevancies, finally request the hand of the daughter in marriage. But in our own U. S. A.? Yet the writer can attest that he had not been long among the Mexicans in our country when he was called upon by a widow to perform this office for her son. It did not matter that, with the greater freedom of America, the young couple had already decided things for

themselves. The formalities were still to be observed, and such questions as financial responsibility, dowry and character were solemnly discussed. That they were, and would probably always remain, poor peasants, did not make such conventions appear unnecessary.

It seldom occurs to us that many hundreds of Americans cross the border to our south every week to witness the famed *Corridas*, or bull fights, which, despite their current disfavor in Anglo eyes, are not without their glamor and glimpses of the chivalric past; or that the gay and colorful Latin dancers are not all imported from Rio, but are a part of our domestic scene.

Prudence Required

A problem which all pastors of parishes along our southern border have to solve is the extent to which he will go along with the customs of his people, or attempt to change, adapt, assimilate his flock to the conventional North American ways of life. He will be wise indeed, if he always makes his decision correctly. In an occasion-

al instance he will find a norm for his guidance in the Canon Law or Liturgy of the Church. The practice of Confirming infants, for example, despite long usage, is in disfavor with the law. Yet, in the completely "Mexican" parish of our country, several times a year we will find the church filled with hundreds of babies, with sponsors and parents, while the perspiring bishop hastens through the rite amid shrieking crescendo of protests; while in an adjoining parish, though almost completely absorbed by the influx of Mexicans, hundreds are turned away on Confirmation day, puzzled because their children cannot be confirmed "until they have made their first Communion".

Highly Commendable

The beautiful Presentation ceremony, on the other hand, while unfamiliar to most North Americans, is fully in accord with the Church's liturgy. For the Mexican maid it is in reality her debut. Here at the age of fifteen on the arm of her father, she proudly marches down the aisle, her long white gown and veil reaching to the floor. Her maids of honor, all her own age, dressed with the colors of bride's maids and often accompanied by male escorts, precede her down the aisle and into the sanctuary, each bearing beautiful bouquets of flowers. After genuflecting in pairs, they deposit the flowers at the feet of Our Lady's shrine, and line up before the altar. When last of all she returns to kneel in the center, the vested Padre, facing her with book and holy water, reads the beautiful prayers consecrating her to Our Lord and His Blessed Mother. The blessing completed, the attendants return to places reserved for them in the front pews and the Mass begins, during which all receive Holy Communion. Sometimes several, or many, are "presented" at the same time. How eagerly the young señorita looks forward and makes ill-afforded sacrifices for the day of "my Mass"! And what a splendid opportunity to impress needed lessons on the mind of the adolescent!

Many pastors in other parts of the country would be filled with holy satisfaction if they could see their Rosary and Benediction services well attended once or twice each week. How it would delight their pastoral hearts if they could see the throng attending these services in our "Mexican" churches *almost every day in the year!* There are, indeed, many "trimmings" on the Rosary which add to its attraction: the interruption between

decades for beautiful hymns sung standing, many of which the entire congregation joins; the litanies and *Salve Regina* which are invariably added; the reversal of roles in which the people take the lead in alternate decades; the "Ofrenda de flores", when a hundred tiny tots clad in white come to the altar rail to offer their bouquets, which are gathered by the priest and altar boys and placed on the shrines—the girls in May, the boys in June; the delightful "Posadas" procession in Advent, when the tableau of the donkey with Mary and Joseph on their way to Bethlehem is wheeled about the aisles, followed by hundreds chanting the traditional music, and comes to rest eventually within the sanctuary; the frequent Eucharistic processions, while the litanies, or *Pange Lingua*, and other hymns appropriate to the occasion, are chanted. All these and much else keep the Rosary devotions in tune with the liturgical year and not a cut and dried affair. Brief sermons, of course, are frequently a feature also. All this means much work and preparation, but generous helping hands, skilled in their tasks through the tradition of generations, are never wanting.

Need of Sensible Outlets

Some may not care for the multitude of shrines and statues, vigil lights and "ex votos", that feature the churches in our Southwest. But much good taste and artistic expression goes into their making, and the devotion of the people is a real and personal thing that requires sensible outlets. The feet or hands of their *Santos* must be touched; the Infant of Christmas must be kissed, as also the Crucified in Holy Week. Love, faith, contrition, all the spiritual movements of the soul are fostered as well as displayed in such manifestations. In these devotions, too, we have a great contrast to the relative barrenness and dry service of most Protestant churches, which constitute a real protection to the Faith; for the proselytizers are everywhere among our Mexican populace, and they are industrious. There is no open door to Calvinism in the truly Catholic souls.

Music and song is in every heart, and its expression uninhibited. From the shrill notes of the very young to the raucous rasping of the aged, this form of prayer strikes ready response. The musical Spanish language lends itself to song more readily than English, but in addition, many have very fine voices; the trained choirs would be a credit to any church in the land. Not only in church and fiesta, but as families sit out on the

sidewalk or patio for the cool of the evening, all join in traditional, popular, or religious songs and chants, and the night is filled with music. It is surprising how many, despite their poverty, can own and play various instruments; and the singing usually has its accompaniment.

The Challenge of the Next Decades

Steadily, even rapidly, pressed by unemployment and lack of opportunity across the border, the Latinos are filling up and taking over areas that not long ago were exclusively Anglo. Residential areas, churches, and schools find themselves no longer even partly mixed, but almost exclusively "Mexican". Spanish-speaking store-workers, teachers and priests must be found to care for them. The lag is great. The social complexion of vast areas is changing; cities and towns are no longer "North American" in customs or culture; the newcomers have brought their own with them. Amid all this flux and change, of vital importance to the souls of these simple people is the fact that they continue to find themselves at home in the Church. Given one generation where the Church seems alien and cold, where their devotional practices are frowned upon, or at least not fostered, and the religious life will be lost. Other pressures, "American" in the worst sense of the word, are constantly at work upon them. Our notions, ingrained by upbringing and long usage, of how a Catholic parish should function, are not easily forsaken; nor can priests or even bishops—in the manner of foreign missionaries—readily adopt new ways and become "all things" to their new charges. Many will even doubt the wisdom of so doing,

and even a handful of remaining Anglo parishioners will resent "latinization."

For good or ill, the outcome appears inevitable: what once was New Spain, the land of the Conquistadores, the Padres, the historic missions, the oldest part of our nation, where cities, towns, streets and mountains bear the names of saints and mysteries of the Faith, is in the process of being reconquered by the Spanish-speaking and the Indians through sheer force of numbers. Will it again be a Catholic land? That depends largely upon the Church in the United States, its attitude and response to the challenge during the next few decades.

(To be concluded)

A MISSIONARY

Rites Make Migratory Mexicans Feel at Home

A NEWS item of recent date informs us how, in accordance with the Church's policy of honoring traditional Catholic ceremonies, Bishop Joseph P. Dougherty of Yakima, Washington, celebrated Mass at 5 o'clock in St. Joseph's church, Sunnyside, and preached a sermon in Spanish to the Mexicans who filled the church. Mass at sunrise is a Pentecost custom in Mexico. After the Mass, a second tradition was followed by the prelate, who confirmed 160 small children, many of them infants in arms. The opportunity for the Mexican children to be confirmed should not be neglected, the Bishop said, because it might not recur for a number of years for these migratory families.

Warder's Review

Luxury and Strikes

OUR many and diverse social and economic problems are all related, although this relationship escapes all too many of us. It was thus a few months ago, Archbishop Daniel Mannix of Melbourne in one address warned against excessive spending on luxuries and the prevalence of "unnecessary" strikes in Australia.

"I am afraid," the Archbishop said, "that many people are not satisfied with the simple life, but must have costly luxuries of all kinds. People of wealth, for example, are not satisfied with

one automobile, but must have a fleet of cars at their disposal. They were not satisfied to take reasonable recreation, but they know more about golf than they do about their own business."

"Then again," the Archbishop continued, "many people who are less wealthy must waste their money on drink, or gambling, or dress, or cosmetics, or other aids to artificial beauty. Nobody would object to high standards of living if only people could afford them."

The Archbishop declared that "individually and nationally, we are living beyond our means" and

aiming at a high standard "without producing what is necessary to maintain it."

"We should realize," he said, "that we have got to live upon the wealth that is produced. If we are not producing as much as we are spending, then we are heading toward bankruptcy. (Moral bankruptcy, more than material—*The Wanderer*). We all live in the common wealth pool, and we cannot get more out of the pool than we put into it. That is what people are inclined to forget."

"I am alarmed about the condition of Australia, and of the world," Archbishop Mannix added, "and I repeat what I have so often said: that if the world is to be saved, it must be by prayer."

The prelate linked to his warning against overly-luxurious living an admonition against unnecessary strikes, which, he said, are a form of economic waste. He told his hearers:

"International war is not the only thing that brings disaster and poverty into the world. Our own domestic wars also contribute to the same unfortunate result. Every strike that takes place in Australia is practically a war, and, like other wars, it is too often an absolute waste. I don't for a moment say that strikes may not sometimes be necessary, but in Australia there does not seem to be much room for strikes when we have such an elaborate system of arbitration."

Much is currently said about our inflation spiral of prices and wages. There is another spiral in which our generation has been caught. It is the spiral of have and want. The more people have, the more they want. The luxuries of yesterday become the necessities of today, and the craving for luxury grows each time that craving is satisfied. The more comforts and gadgets we have, the more we want.

It is thus the human character is undermined and all restraint becomes alien to it. The demand for more luxuries raises living costs. These in turn beget an ever increasing need for higher wages. The manufacturer, who creates the ever greater demand for luxuries by specious and often dishonest advertising, is loathe to absorb the increased production costs out of his profits. With caprice, rather than principle, motivating both sides, there is little inclination to bargain over differences. Hence the oft recurring strike. Arbitration presupposes restraint. A luxury-mad generation knows no such restraint.

V. T. S.

Muddled Idealism

IN his encyclical *Quadragesimo Anno*, Pope Pius XI speaks of the serious threat to social stability and civic peace in our society brought about by the conflict between capital and labor. The Pope speaks of the need of allaying this conflict and of uniting the opposing groups into a single body, or corporation, wherein individual and group self-interests are moderated and subjugated organically, in favor of serving the well-being of society and the common good. Otherwise, the Pope says, the very foundation of social life will be dissolved, and anarchy and social disintegration will ensue.

Events of recent months with the succession of strikes—more rightly called industrial wars—have justified the fears of the Pope. Moreover, it appears that those directly engaged in this conflict have little or no social outlook, and are no longer aware of, or don't care about, the basic principles and human considerations involved in the "war of each against all", as the Popes have described the *denouement* of the great age of industrialism, devoid as it is of Christian concepts and orientation. In general, each side is totally engaged in opposition to the other, and that to the point of exhaustion, with little that is basically constructive ensuing in the process.

This conflict of interests is epitomized to a great extent in the strong opposition carried on during the past five or six years between two groups representing more or less unified segments in the battle. One of these is the Committee for Constitutional Government, a private organization evidently serving business interests, big and small. The opposing group, composed of certain segments of the giant labor organizations, the American Federation of Labor and the Committee of Industrial Organization, certain New Dealers and Fair Dealers, some socialists and perhaps a few Communists, has been represented by the position of the Buchanan Committee of the House of Representatives. The latter Committee was created by a resolution of the House in 1947, and was intended to investigate lobbying activities of various pressure groups in Washington.¹⁾ The ire of the Buchanan Committee appears to have been particularly concentrated against the Committee for Constitutional Government and its activities.

The long-drawn-out legal and propaganda bat-

¹⁾ The lobbying expenses of 17 leading groups are listed in *Social Justice Review*, April 1952, p. 18.

tle between these two groups recently came to an end—at least temporarily—with the decision of a Washington Appellate Court on April 29, reversing the indictment of a lower court against Dr. Edward A. Rumely, Executive Secretary of the Committee for Constitutional Government, for refusal to supply the Buchanan Committee, under subpoena, with the names of purchasers of bulk-quantities of the CCG's books.²⁾ The acquittal of Dr. Rumely came on grounds of free speech and free press, as guaranteed in the first amendment of the Constitution.³⁾

The conflict in this instance is a curious mixture, it appears, of idealism and efforts to serve high principles, blended with a good deal of individual and group self-interest, so that in the end the issues are not clear-cut. If one were to desire to support either side, drawn on by the idealism which it professes, he would be compelled also to serve self-interest of an unwarranted kind, and thus betray any devotion he might have to the common good of society and the nation. There is a saying that "the last and greatest temptation is to do the right thing for the wrong reason." One gets the impression that both sides in the legal and propaganda controversy involved in the Rumely Case have succumbed to this failure, which is all the more glaring and tragic in that a goodly measure of admirable idealism and perhaps patriotism are manifested by the participants.

The Committee for Constitutional Government, for example, has distributed thousands of copies of books. The content and influence of some of these has been largely good, but of others, not so good, and tending to identify the CCG as serving the interests of those die-hard economic liberals who are bent on restoring the glories of unrestricted human exploitation characteristic of "big business" in its hey-day. Among the small volumes of a good influence are, in the first place, "The Road Ahead", by John T. Flynn, of which 600,000 copies were distributed in five months, according to a CCG report. This book throws light on the theories and plans of those servants of the Federal Government and its agencies who are intent on driving the country down the road toward socialism, patterned largely after the variety

of the English Labor Party. Three other volumes, one on the Constitution, another on "Compulsory Medical Care and the Welfare State" and a third, "Why the Taft-Hartley Law", have also been distributed in large quantities, and the interests of truth, right and justice would seem to be served to a considerable extent by their influence. But at least one of the CCG's volumes, entitled "Labor Monopolies: or Freedom", by John W. Scoville, a hard, cold industrialist, with not a wit of human consideration for the laboring masses, and intent on restoring the hateful, abstract "individual freedom" spawned by the French Revolution and the age of economic liberalism, would best have been left unpublished. In fact, it is the influence of such volumes as the latter which have fanned the opposition of the big labor organizations, the AF of L and the CIO, into a fury against the Committee for Constitutional Government. And, of course, all the varieties of "New Dealers" and "Fair Dealers" throughout the land, whether in or out of the labor movement, have arisen as in one chorus in opposition to the Committee for Constitutional Government for exposing certain of their machinations for entrenching themselves in social power and a new form of autocracy, devoid of ethical considerations. One cannot help feeling, though, as one reads of the tremendous sales of volumes by the Committee for Constitutional Government and peruses the volumes of recorded testimony on lobbying activities, such as those of the Rumely group given in the hearings before the Buchanan Committee, that in this instance "the mountains are in labor, and behold there is brought forth a ridiculous little mouse."

There is no doubt, however, that men like Dr. Rumely have intended to place their personal talents at the service of a worthwhile ideal, in this case, the cause of freedom of the press and free speech which are threatened over the nation, particularly with the growth of an overwhelming political bureaucracy in Washington since the early 'thirties. But even in the reputed allegiance to this basic liberty guaranteed under the Constitution, one gets the impression that the concept of liberty held by these people is doctrinaire, unrealistic, and not in harmony with the true nature of man, and the moral law. Someone has said that the basic evil of the day is "idol-worship". It appears that a good many of those intent on defending liberty really made an idol of this great gift of God, and in the words of the poet "mistake the gift for the Giver." Like the American

²⁾ The Committee for Constitutional Government appears to have evaded the letter of the law by labeling contributions to its activities as "book sales".

³⁾ See brief of this Case: United States Court of Appeals for the Dist. of Columbia Circuit, No. 11066, Edward A. Rumely, Appellant vs. United States of America, Appellee. Appeal from the U. S. District Court for Dist. of Columbia.

Civil Liberties Union, they make a false god out of liberty.

For the solution of hard, concrete, social and economic problems, more is required than paeans of praise to liberty, to the glories of liberalism or even the winning of cases in court in defense of freedom of speech and the press. In the words of the Dominican, Fr. Levesque of Quebec, "we will never establish social justice by mere speeches; only acts, positive acts, prudently audacious acts

of reform in the life and social structure of our society can save us from the dictatorship of the proletariat."⁴) The largely negative activity of the Committee for Constitutional Government, and of those who oppose it so vehemently and passionately, hardly meets the requirements of constructive social action. But doubtless many of those engaged in that struggle think that it does.

C. T. E.

Contemporary Opinion

ONE of the principal social objections to current American pension systems is the actuarially-enforced retirement of strong, able-bodied, mentally alert and long-experienced persons at the age of 65. Because medical science and improved social conditions have not only prolonged life but also human usefulness, this country is being faced by an increasingly large population of frustrated men and women who could continue their work but are put out at the peak of their knowledge and usefulness.

GEORGE E. SOKOLSKY¹)

It is encouraging to see labor giving attention to cooperatives—although not yet as a major activity. The best interests of labor lie in stopping big profits, rather than in trying to get a larger share of them as wages.

Big profits are the result of high prices. The high prices, on which big profits depend, price people out of the market. This brings business recession or calls for armament production to keep factories busy and people employed.

To stop big profits by keeping prices reasonable keeps people in the market as buyers, maintains demand, keeps factories going and people employed. It makes armament production unnecessary as a means to maintain a semblance of prosperity.

Labor would be vastly better off to give its major attention to the development of co-operatives as a means to stop big profits than to continue to give its major attention to getting a larger and larger share of prosperity-destroying profits.

L. S. HERRON²)

The Federal Reserve Board's suspension of all installment buying controls means that we consumers are going to have to impose more self-restraint. The sobering fact of regulation "W"—which in most cases meant a 15% down payment and full payment within 18 months—has kept many of us from taking on the financial obligation of a new car or TV set or refrigerator.

Removal of controls will be an invitation to many, particularly the young, to buy easily more than they can pay for. The cold sense is that unless we can afford to pay for a car or refrigerator within 18 months, we can't afford the car or appliance. The Federal Reserve Board says that supplies of goods are now large enough so that controls are no longer necessary to fight inflation. That isn't a very impressive explanation.

Pressure in and out of Congress in this election year has been heavy. Automobile manufacturers, particularly, want to remove credit controls. People have not been buying the "big ticket" items. If they could afford them, or really had to have them, they would buy, with or without controls.

For most of us, the high cost of eating prevents any large item spending that isn't imperative.

MARY SHERIDAN¹)

The guiding and governing principles of an economic system, as Pius XI pointed out so clearly, cannot be competition, insolent and unrestrained. If human standards are to be maintained, that role must be given to social justice and social charity. If human standards are to

¹) St. Louis *Globe Democrat*.

²) *Nebraska Co-operator*.

⁴) *Commonweal*, issue of Spring, 1952.

¹) *Midland Cooperator*, May 19, 1952.

be spurned, we are no better than the brutes and we should cease the pretense of being superior to them.

The social virtue, either of charity or justice, can be practiced only in cooperation with other unequal human beings. It is in a sense a "collective" virtue; one in which a union of heart and mind of many works toward a common objective. The result is the creation of that condition in human society which is so often referred to as the Common Good. The obstacles to the proper development of the true personality of the individual are removed or reduced to a minimum; the positive means needed to insure freedom and to maintain economic security are adopted—not by any one group usurping power, but by the combined and cooperative efforts of all. Authority and a rightful concession to personal initiative are blended in a harmonious relationship.

... Ours is the duty to proclaim the Church's message of positive principle upon which alone human society can ever again be reestablished in order and unity. Let the doctrine be labeled fantastic, futile, foolish or impossible. Ignorance, prejudice, pride, greed or lust for power have yet to win a convert to a normal, humane, truly human way of life. There is not the slightest possibility of reform or social reconstruction if the principles proposed by the Church be rejected, spurned, laughed to scorn. They will not even be noticed if we fail to preach them.

WILLIAM J. SMITH, S.J.¹⁾

Even the less initiated in the development of Unionism cannot fail to realize the gap which separates present-day Unionism from Unionism before the New Deal, or in Europe, from Pre-First World War Unionism. The thing that strikes one first is the fact that unions are more powerful today than ever before—powerful in numbers, funds, organization, and in the ramification of their influence. The next thing that occurs to the observer is the different status of Unionism as compared with the previous period. Unionism is legally firmly entrenched; it is recognized as an institution of vital bearing on economic and social issues; it is a factor to be reckoned with in political and public life. The new power and status of Unionism is reflected in unions' self-assurance, in their policies, in their ways of dealing with em-

ployers, governments, consumers, even with their own members.

Indeed, Unionism has entered upon a new phase of its development. . . The final criterion of established Unionism is the assignment of definite functions to unions. The preambles of the Wagner Act as well as the Fair Labor Standards Act ascribe to Unionism certain functions for the free flow of business and for the uninterrupted progress of production; the policy of the National Labor Relations Board fully recognizes these functions. It all sums up to this, that the affairs of labor are no longer private affairs; they are national and public concerns. Unions, recognized as representing labor, acquire the dignity of quasi-public institutions to be consulted in matters of national concern far beyond direct labor interests. . . . To be sure, established Unionism now here, as yet has not outgrown its own past: it is still frequently inclined to act as if it were a mere private organization unconcerned with the common good and public interest. But if government recognized its responsibility for workers' welfare and union security, union leaders could not ignore their responsibility towards the government and towards the public.

DR. G. A. BRIEFS¹⁾

... Those who restrict their families with the idea of having more luxuries will find that their resources are taxed with having to contribute to the care of the aged; and the old people find that where their grown-up children might have been the joy and comfort of their old age, they now have to depend on Social Security schemes of the Government, a cold comfort indeed! At this stage it will be realized that quality has its limits of perfection and that quantity is not the evil it was made to appear. But it will not be easy to reverse the change. A nation that has been used to having a family of two children cannot overnight be induced to change the number to four. In the meantime the race is in imminent danger of extinction, and what began as a roseate dream ends in the nightmare. This is actually the state of affairs in some Western countries where Birth Control has been freely propagated.

DR. MRS. OLGA SALDANHA, M.B., B.S.²⁾

1) "Established Unionism", *Politeia*, Fribourg, V. 2, No. 4, 1950, p. 267ff.

2) From an extremely thorough and comprehensive article on the "Medical Aspects of Birth-Control" which appeared in the *Catholic Medical Guardian*, Bombay, India, April 21, 1951, p. 25-27.

1) "Are You a Social 'Heretic'?", *Catholic News*, New York, Jan. 26, 1952, p. 29.

THE SOCIAL APOSTOLATE

Theory

Procedure

Action

Conscience and Morality in Public Life

SO comprehensively has Pope Pius XII spoken on problems of the present, that one may say no serious theoretical or practical question of the modern world concerned with salvation of souls and the extension of the Church's mission has escaped his attention. Thus in his discourse of March 23, 1952, given on the occasion of Family Day in Rome, the Pope discussed the subject of conscience, and referred to the errors of a "false, individualistic autonomy of conscience" which has gained favor in some circles. In one portion of this address on conscience and "Morality in Public Life", the Pope stated:

"Even more so than in the field of private conduct, there are many today who would exclude the rule of the moral law from public, economic and social life, from the actions of public powers both within and without the State, in peace and in war, as if God had nothing to say in these things, at least nothing definite.

"An effort is sometimes made to justify the emancipation from morality of external human activities, such as the sciences, politics and art, on philosophic grounds, on the basis of the autonomy which belongs to them in their particular sphere of being governed according to their own laws, though it is admitted that these generally agree with the moral laws. And, as an example, art is adduced and, in its regard, not only is every dependence but also every relation with morality denied with the dictum; art is purely art and not morality or anything else, and hence it is to be ruled solely by the laws of aesthetics which, however, if they are truly such, will not pander to concupiscence. The same, it is said, holds for politics and economics, which have no need of seeking counsel from other sciences, ethics included, but which, guided by their own laws, are by that very fact, good and just.

"As is obvious, this is a subtle way of withdrawing conscience from the rule of the moral law. In fact, it cannot be denied that such au-

tonomy is just, in so far as it expresses the distinctive methods of each activity and the limits which theoretically separate their diverse forms; but the separation of method should not mean that the scientist, the artist, the politician are freed from moral solicitude in the exercise of their activity, especially if this has repercussions in the ethical field, as have art, politics and economics. The clear-cut theoretical separation has no sense in life which is always a synthesis, since the unique subject of every kind of activity is man himself, whose free and deliberate acts cannot escape moral evaluation. Continuing to study the problem in a broad practical manner, which is sometimes lacking in even outstanding philosophers, such distinctions and autonomies are turned by fallen human nature to represent as laws of art, politics or economics that which happens to be accommodating to concupiscence, egoism and cupidity. Thus the theoretic autonomy in regard to morality becomes in practice a rebellion against morality and likewise shattered is that inherent harmony of the sciences and arts, of which the philosophers of that school are vividly aware, but regard as casual, when instead it is essential, if considered from the point of view of the subject, which is man, and of his Creator, who is God.

"Hence Our Predecessors and We Ourselves, in the confusion of war and in the troubled conditions of the postwar, did not cease to insist on the principle that the order willed by God embraces life in its entirety, not excluding public life in any of its manifestations. Such insistence was based on the persuasion that this entails no restriction of true liberty, nor any interference in the competence of the State, but is rather an insurance against errors and abuses, against which Christian morality, if correctly applied, offers protection. These truths should be taught to young people and inculcated into their conscience by whoever, in the family or in the school, has the obligation of attending to their education, thus sowing the seed of a better future."

Approximately two million "white collar" workers in the United States, out of about 15,000,000 employees so classified, are union members, according to a report recently is-

sued by the United States Department of Labor.

The term "white collar" includes workers in clerical, professional, technical, sales and related positions.

Meeting an Urgent Need

LET us make no mistake about it. There simply is no quick or easy way out of the social and economic morass in which our civilization finds itself. To put it in other words, the momentous Social Question cannot be solved overnight by some magic formula. Let us get this firmly fixed in our minds. We have drifted far from a Christian social order, and the return will be neither easy nor rapid.

What is necessary before all is a proper understanding of our true plight and of the Christian principles, in the application of which alone can we hope to find a solution. In other words, education and study are indispensable. It is certainly commendable to be active in a labor union, to promote cooperatives, such as credit unions, to oppose centralization in government and monopoly in business, to fight against racial discrimination, etc. All such interests and activities are praiseworthy and productive of good. But without a sufficient understanding of the all-pervading Social Question, such efforts must fall short of attainment of their final objective, viz., a Christian social order. Some of our most zealous promoters of various measures of social and economic reform are often disappointing. It is so abundantly evident that they have no clear grasp, often not even a remote idea, of the depth and breadth of society's needed reformation. Hence it is they restrict the Social Question to one or other social problem,—the labor question, distribution, industrialization, youth-delinquency and so on. We do

not wish to impugn the efforts of those who tackle these several problems. Far from it. But we do insist that there is a dire need of greater understanding of the inter-relation of these problems and, correspondingly, of their relation to the Social Question.

For this reason we must applaud St. Francis Xavier University of Antigonish, N. S., for its proposed Vacation School in Social Action for priests and seminarians, scheduled to hold sessions August 13 to 23. The purpose of the school, as outlined in an explanatory folder, "is to provide the visiting priests and seminarians with an opportunity to discuss and study the organizational and educational techniques which are being used with success to mobilize the people for a solution of their economic and social problems."

The curriculum has been planned with a three year cycle in mind. The first year course will deal with rural problems and credit; the second, with labor problems and co-operative services; and the third, with the Christian interpretation of the Consumers' Cooperative Movement. Talks on basic principles motivating the work will have a place on each year's program. The study will follow a balanced pattern of lectures, group-discussions and seminars.

There is no doubt but that much good will result from this Vacation School in Social Action. It is hoped that similar efforts will be put forth elsewhere. There is no substitute for sound knowledge, not even excessive zeal.

V. T. S.

The Social Question and Labor

A STATEMENT giving a proper perspective on the social question was expressed by Fr. Adolph Kolping, writing one hundred years ago. He said: "The worker's problem is a social problem. But it is not *the* social problem, not by any means. Indeed, it is more than doubtful whether it is the most important element of the social problem. . . The social problem is the grave problem which concerns the whole social order, or disorder. It is, therefore, a problem for everyone and has, or should have, the general and common attention of all."¹)

A fuller and even more explicit treatment of the term "social question" is contained in the

volume on *Social Ethics* of Prof. J. Messner. He states: "It must be defined as the question concerning the central causes of the mis-functioning of the social order and the means to cure it. When the term was coined, the disease of the social body was diagnosed by one symptom, the 'labor question'. It retains this sense, but the difficulties of the working classes are viewed in the wider perspective of the functioning of the social order as a whole. It is, indeed, a natural process in the development of sciences that conceptions with a historical touch widen their import in accordance with wider understanding of reality. For us the social question is not only the question of one class or another, but of the historical social order as a whole. The issue is the investigation of the social evils resulting from the mis-functioning of

¹) Kolping Banner, Chicago, June, 1952, p. 96.

the social order, and of its causes and the means of redressing it by social reform and social policy."²⁾

This correct, broad view of the social question has been disseminated in publications of the Central Bureau and in the work of the Central Verein for over forty years. It is to be regretted that too few voices, even in leading Catholic circles, have been raised to champion this view espoused by the Verein. Quite to the contrary, it has long since become the rule that our social philosophers and economists have chosen to adopt a dwarfed, myopic concept of the social question, limiting its scope to one or other of its phases, or to one or other segment of society, usually the workers. But any one phase of the social question, any one problem affecting a social group, however important, must not be taken for the whole question. It was this which prompted our Holy Father a few months ago to complain that the social encyclicals were not always properly interpreted because unduly restricted in the scope of their message. After all, the encyclicals do vastly more than plead the justice of a living wage.

The labor question must be integrated into the whole social question. If considered in isolated fashion, as it usually is, the working class drifts unvariably to the left. It conceives of itself as having one sole objective, viz., the acquisition of rights in its ceaseless struggle with capital. It prescribes as an enemy any one who would question some of the dubious tactics employed to achieve its ends. The pendulum swings to the opposite extreme of the ruthless, rugged individualism of liberalistic Capitalism.

Our complaint is that many of our teachers, scholars and publicists, who in good faith champion the deserving cause of the working man, do not go to the root of the problem. They seem blind to the full implications of the social question. As a result, we find a queer sort of economic positivism in Catholic circles, which unwittingly serves the cause of the most rabid proponents of the "New Deal" and "Fair Deal", who are directing a strong movement of the masses toward the left. Thus we see such publications appearing as a "Social Action Bulletin of the Archdiocesan Labor Institute" which, while con-

veying a good deal of useful information, appears on the whole as little more than a "labor paper." A dwarfed concept of "Social Action", to be sure.

The Central Verein and its organizations have emphasized for many years that there is need of Catholics adhering to and developing their own social and economic program—one of a radical conservative nature, founded on social justice and charity and adhering to a full and true comprehension of the social question.³⁾ Already in 1909 the CCVA inaugurated, with some success, the establishment of "Workingmen's Associations", intended to provide religious and moral instruction for Catholic members of so-called "neutral" trade unions in our country. The late Rev. Peter E. Dietz also influenced the labor policies of Catholics and Christians in the American Federation of Labor during the 1920's along the lines of correct ethical principles. A demand for action along this line was brought to the attention of Catholics in the little-known Encyclical of Pope Pius X, *Singulari Quadam*, issued in September 1912.⁴⁾

But the banning of a consideration of religion and ethical principles from the labor movement and its policies has proceeded apace, for the most part. Now Catholic members of unions are confronted with a strong, organized "leftist" trend in the labor movement, leading in the direction of anti-religious, socialistic and possibly even communistic doctrines, such as manifested in the growing power of Aneurin Bevan in England and in the socialistic leanings of such strong, influential unions as the Amalgamated Clothing Workers Union (AFL), the United Packinghouse Workers (CIO), and, to an extent, the United Automobile Workers (CIO) in the United States.

The founding of the Association of Catholic Trade Unions in New York in 1936 was intended to meet the need for direction and formation of the Catholic workers and those who believe in the moral law, in sound principles and true ethical standards. A similar organization was founded in England in recent years. It is hoped that, in time, such organizations will succeed in formulating a program of thought and action based on a

²⁾ Loc. cit., Herder, 1949, 1018 pages. The inquiring reader would do well to study carefully the full chapter on the Social Question (p. 240-280) given by Messner. It conveys an adequate explanation of what Catholic social scientists of Germany mean by the expression, "The Social Question" (die sociale Frage).

³⁾ Confer pamphlet by Dr. Franz Mueller, "Economic Liberalism, Socialism or Solidarism: Presentation of a Catholic Solution." Pub. by Central Bureau, 1947, 45 pages; also, Mulcahy, R., S.J., *The Economics of Heinrich Pesch*, 1952, 228 p.

⁴⁾ For the text and commentaries on this Encyclical, see the *Wanderer* published in St. Paul, Minnesota; Issues of June 5, 1952, p. 4 and June 19, 1952, p. 4.

true concept of the broad social question. It is only thus will they succeed in stopping the strong drift toward the "left". Socialism will not be defeated by proscription or denunciation alone. A positive remedy must be forthcoming. It is called "solidarism".

The day of awakening will come. Socialism is not a stable form of organization, particularly in any nation with a Christian heritage and tradition. It is founded on certain tragic illusions. Socialists think in terms of masses, not in terms of respect for the individual and human personality. Socialists lost sight of the dynamic polarity between the good of the individual and the common good, which is characteristic of any sound order of human society. While the past 150 years have over-emphasized the good of the individual at the expense of society to erroneous and destructive proportions, socialists swing to the other extreme and are bent upon establishing a social framework wherein the demands and the good of society will overrun the well-being and rights of man as an individual person. In the end they will reduce

society to the proportions of a "human ant-hill", and establish the rule of the abstraction, humanity. This rule will prove tyrannical and oppressive, whether of the brutal, Communistic form, or more urbane, socialistic variety.

What forces will serve to break down the socialistic illusions no one can tell at present. But the bubble will be pricked, because almighty God in His Providence mercifully delivers humanity from its self-imposed errors, after a time at least. The Central Verein and its members believe that the principles of Christian solidarism, which express a proper relationship between the individual person and the common good of society, can, with the aid of the grace of God working in fallen man, point the way toward a measure of order and social peace. Christian solidarism integrates the half-truths contained in individualism and socialism into a new, constructive and dynamic social synthesis. It is Catholics who must understand the outlook of solidarism and lead the way in this modern social hegira.

C. T. E.

African Racial Problem

It is not only our country which is harassed by a race problem making for unrest among its population. Africa also has its serious difficulties, due to the lack of ethnical homogeneity of its people in certain sections. South Africa's racial problem, in particular, is a complex issue that "admits of no easy solution" and calls for prudent and careful planning and the practice of charity and justice.

This view was stressed in a joint statement on race relations approved by the Archbishops and Bishops of the Union of South Africa and the Protectorates at their first quinquennial meeting since the Hierarchy was established last year.

Meeting at Mariannhill, in the province of Natal, the Bishops declared that "it can only be regretted that the racial problem is so frequently made the playing of party politics without regard to the real welfare of the citizens." They said:

"A problem so fraught with grave consequences should be kept on the highest level of earnest and prudent consideration; for no good purpose can be served, and only detriment can result, when the problem or any proposed solution is exploited for sectional interest or party gain."

The Hierarchy's statement said that, as a result

of historical circumstances, the Europeans in South Africa, comprising about one-fifth of the population, hold most of the land, wealth and, "for all practical purposes, the entire political power."

"The non-Europeans (Africans, Asiatics and Colored people)," the statement added, "have practically no share in the government, and are debarred by law and custom from enjoying equal opportunity with Europeans in the field of gainful employment, and consequently in other spheres of social life."

The fact is that we are living in a society which has outgrown the feasibility of the private profit system based on competition.

It is as hard for nations to recognize this fact as it is for an aging man to realize that he cannot do, with impunity, that which he did in his youth.

It cannot be too often said that cooperation in production for use, instead of producing for only private gain, is the only solution for the ills arising from the enormous productivity of man in this modern age.

JOE GILBERT¹⁾

¹⁾ *Midland Cooperator*, May 26, 1952.

SOCIAL REVIEW

Apostolate of the Sea

UNDER the auspices of the Italian National Council, a national Congress of the Apostolate de Mare was held recently at Naples. Msgr. Siri, Archbishop of Genoa, Msgr. Mimmi, Archbishop of Bari and the Archbishop-Coadjutor of Naples were present at the Congress which was attended by a large assembly of port chaplains and lay promoters from twenty-two dioceses. Père Butel, S.J., Director of the Mission de la Mer, Paris, accompanied by M. Yvon Paya, Secretary of the Juenesse Maritime Chrétienne, represented the Apostolatus Maris International Council (AMIC) at the Congress.

The chief themes discussed were the problems of organizing the seamen for Catholic Action in their home parishes and of making effective contact with the international seafaring personnel in Italian ports. A seaman appealed for more attention being given to the members of the crews on passenger liners by the ship chaplains. Closing the Congress at a demonstration in Pompeii, Msgr. Siri exhorted the delegates to have still greater ardor in their difficult task of re-establishing in all Italian ports the Apostolate del Mare, which had suffered almost total collapse in the war.

National Liturgical Week

THE Thirteenth annual national Liturgical Week of the United States is to be held this year in Cleveland, Ohio, August 18-21. The Week is sponsored by the National Liturgical Commission, a union of the clergy which is endeavoring to promote Christian renewal and reconstruction of society by emphasis on worship of God, communal prayer and participation of the clergy and the laity in the full liturgy of the Church.

The theme of the Conference this year will be: The Holy Easter Night. The recently approved Liturgy of Holy Saturday night is to be explained and demonstrated in the course of the Conference. Rt. Rev. Msgr. Martin Hellriegel, President of the Liturgical Commission, will give a demonstration of the new rite at one of the main sessions. Those wishing to inquire about or make reservations for the Liturgical Week are asked to write to Fr. John Gallagher, Our Lady of the Lake Seminary, Cleveland, Ohio.

Houses for the Homeless

FOR the third time the Pope has made a substantial gift to a housing project for the homeless poor of Rome. The Village of St. Francis, on the Via Ostiense, the road leading from Rome to

Ostia, has received 25,000,000 lire from the Holy Father.

The homes are destined for those Romans who, owing to lack of low-rent housing, are forced to live in caves and ruins. The project was launched in the spring of 1949 by a public subscription drive. At that time His Holiness made a contribution of 50,000,000 lire and a year later added a second gift of 25,000,000 lire.

The project has progressed slowly, but several score families are already living there. Passersby can see from the road the signs of wholesome family life. There are flourishing garden plots and happily playing children who formerly led a miserable existence in some hole or ruin.

Several more apartment buildings are planned, together with a church, school, cinema and other facilities. The city administration of Rome is providing utilities.

Farmers' Debts Increased Since '46

FARMERS' debts have been increasing since 1946, according to a staff report to the Senate Agriculture Committee quoted by the National Council of Farmer Co-operatives. Farm-real-estate, or farm-mortgage, debt reached \$5,800,000,000 on January 1, 1951, and may have exceeded \$6,000,000,000 on January 1, this year, compared with \$4,700,000,000 on January 1, 1946.

Non-real-estate debt, or credit used to finance the procurement of machinery and supplies and for operating expenses, reached \$6,200,000,000 on January 1, 1951, and was substantially higher than that on January 1, 1951, and was substantially higher than that on January 1, this year, compared with \$2,900,000,000 on January 1, 1946.

Nebraska Co-operator

Indians Starting Co-ops

TRAINED workers are helping American Indians to build and run cooperatives. They hope to solve some of their special problems. In workshops this summer and fall, Indians will be taught basic co-op principles and projects such as farming, crafts, weaving and canning.

This work is sponsored by the Field Foundation, a private non-profit organization. It works with the National Congress of American Indians. D'Arcy McNickle, Indian Bureau official, was given a year's leave of absence to help in the work.

Problems vary with localities. One workshop will be in Tahlequah, Okla., an area suited to growing strawberries. Another will be in Arizona, where cotton co-ops will be considered.

Strike Rights Upheld by Philippines Court

THE Supreme Court of the Philippines, in a decision written by Chief Justice Ricardo Paras, upheld the right of workers to strike for better working conditions. The decision is regarded here as especially important, since in previous cases the court has held that if a strike is declared for a trivial, unjust, or unreasonable cause the tribunal could declare it illegal. Chief Justice Paras wrote:

"The plea of the laborers for better working conditions and more working days cannot be trivial, unreasonable or unjust."

Unemployment Trends

THE number of large industrial cities where there is a "substantial labor surplus" rose from 18 in January to 21 in March, 1952. There were also 14 smaller areas in the United States, with under 50,000 population, which are in the same unhappy position. This makes 35 cities and towns classified by the Department of Labor as having more than 6% of their labor force out of work.

Last year the rise in employment from January to April was around a million. This year it was only 400,000. As "Business Week" states, employment this year "is making a relatively poor showing." Although the unemployment figures of the Census Bureau are lower than last year, those receiving unemployment compensation in April numbered 1,172,000, or about a quarter of a million above last year. According to a report given in May, half the workers in textile and rayon fabric industries are laid off or working part-time, and 25,000 have exhausted their unemployment compensation benefits.

Employment in factories in April, 1951, was 410,000 less than in the previous April, as increases in so-called "defense-related" industries failed to cancel out the decrease in various soft-goods plants. *U. S. News* of May 10 commented on the "spotty job situation", and the fact that "fewer jobs are opening up this spring than a year ago." It reported that shipping lines in the East have been laying off thousands, while coal mines are dropping workers and most of those employed are getting only three days work a week. Textiles are still in the doldrums and continuing layoffs are reported from at least ten States, both North and South. Clothing workers are also being laid off in many States, especially in the North. Government policies in buying military textiles are helping to intensify the depression in the clothing trades.

The Census Bureau estimated the number of unemployed as 1.6 million in April, but this figure is regarded as low on account of a government device for minimizing the number of unemployed by including them in a category called "not in the labor force." Unemployment has been about double in percentage among Negroes, as compared to white workers during the first quarter of 1952.

Moscow Economic Conference

THE grim, trade-hungry condition of various countries, caused by economic pressure from within, is reflected in the transactions of the International Economic Conference in Moscow of April 3-12. According to *Economic Notes*, some 500 businessmen, economists, union and cooperative leaders from over 50 nations attended the Conference, and substantial orders were placed for textiles and other consumer goods from Britain, France, Italy and other countries. When the conference closed, it was reported that \$300 million in business had been transacted, with much more to come out of the contracts made in Moscow.

Lord John Boyd Orr, head of the British delegation, reported that more than \$45 million worth of contracts had been signed by the British alone during the conference. Business transacted, it was said, would help to raise, or at least prevent the fall of, the standard of living in England. Several conservative U. S. editors and financial writers admitted "it was successful in a sales and business way." A British conservative member of Parliament from Lancashire, intensely anti-Communist in his personal attitude, attended "to drum up trade for his depressed textile area."

Saving and Spending, 1950

VALUABLE information on who really does the saving is supplied by figures of the Federal Reserve Board. These figures come closer to reflecting real savings, as they are based on surveys of consumer "spending units" or families, and cover only cash, savings bank accounts and related categories.

They show that in 1950, one-tenth of all the 52 million families in the country were accumulating 73% of all the net savings. And 80% of the savings in that year were set aside by the top 20% of the families—those in the highest income groups. And almost all the savings came from the top 40% of the families. In contrast, 50% of the spending units at the bottom of the income ladder (more than 26 million in number) spend more as a group than they earned in 1950. In other words, they were what the government called "dissavers."

HISTORICAL STUDIES AND NOTES

ARCHBISHOP MESSMER-II

MESSMER co-operated with the University even though he criticized it. He served on the Board of Trustees, spoke on its behalf, and showed interest in conventions of the Catholic Educational Association which was a scion of the University. Conspicuous on the association's agenda for 1907 was the question of caring for Catholic students at secular colleges.²¹⁾ Father John Farrell had been directing students at Harvard for eight years and he had induced others to do the same at Yale, Dartmouth and other halls of ivy. While many were straddling the issue, or flatly condemning Catholic halls as compromises with secular education, Bishop McQuaid completed plans for a Catholic hall at Cornell.²²⁾ Archbishop Messmer had already deputed Father Hengell in 1906 to care for the students at Madison. More so than his colleagues, he realized the importance of a State university and was confident that caring for student souls would not undermine the Catholic University or any Catholic college, any more than the Confraternity of Christian Doctrine sabotages Catholic schools by instructing public school pupils. St. Paul's Chapel in Madison is one of Messmer's most significant creations, and it is appreciated the more as its background is understood. Although some parishes made niggardly contributions, Messmer avowed publicly that the duty of supporting the chapel "lies nearer to us than the duty of helping the Catholic University at Washington."²³⁾

If this divergence of opinion is viewed as a ramification of the liberal-conservative controversy relative to grade schools—and that view may be taken—it appears that on the college level Messmer and McQuaid were not so hyperconservative after all.

Besides befriending the students at Wisconsin, he was a friend of Marquette. When it changed its status from that of a college to a university, he wrote:

"Milwaukee should welcome such a branching-out as is suggested for Marquette College. A university leaves an impress upon the entire community. Madison University is too far away from

Milwaukee for this city to reap the full benefit to be derived from the atmosphere of that institution. But in Madison everyone is benefited by the presence of the university in that city. What a State university does for Madison, a university located here would do for Milwaukee. No need of the city is greater than the need for a university or better facilities for higher education."²⁴⁾

As a genuine university-man, he kept an interest in scholarship. At Seton Hall he wrote and after he was in the hierarchy he kept himself busy. He contributed to the *Catholic Encyclopedia*,²⁵⁾ he wrote for the *Catholic Historical Review*, he published a sketch of Father Kund by Durward in the *Salesianum*, and he edited the works of Bishop England which fill seven state tomes. However, since Bishop Reynolds, with the help of Hewitt and Corcoran, had published the works of England in five volumes and since Messmer's edition carries a preface by John T. McDermott and a biographical introduction by L. Duffy, it seems that the Archbishop had little to do with the work.

Messmer definitely was not creative. In 1908 he edited Devivier's, *Christian Apologetics: Defence of the Catholic Faith*, but the translation had been made by Miss Ella McMahon. He edited *Spirago's Method of Christian Doctrine for Priests, Teachers and Parents*, but someone else had done the translating. In 1910 he published *Outlines of Bible Knowledge*, which was based upon Andrew Brüll's *Bibelkunde*, and in 1927 a second revised edition appeared. It is of interest to note that the preface to the first edition praised the studies of Gigot and Breen. The latter had had a stormy career in the Diocese of Rochester, and Messmer came to his rescue by giving him a position at St. Francis Seminary which he held down to his death in 1938.²⁶⁾ Conversely, Breen relieved Messmer, who temporarily was teaching Scripture himself at the seminary. Because he was interested in history, he asked

²⁴⁾ Gilbert J. Garraghan, *The Jesuits of the Midwestern United States* (New York, 1938), III, p. 454.

²⁵⁾ He contributed only to the first volume.

²¹⁾ *Ibid.*, pp. 227-8.

²²⁾ Rev. Peter Dietz, chaplain at Oberlin, Ohio, carried on a controversy with an anonymous opponent in the *Catholic Universe* of Cleveland early in 1907. It was occasioned by the plans of Bishop McQuaid who was referred to by name.

²³⁾ Circular letter, Nov. 15, 1921.

²⁶⁾ Breen was a gifted man who, unfortunately, aimed at being a pansophist. Besides writing on Scripture he produced works on sociology and medicine, a novel, a biography of the Little Flower, etc. He and Archbishop Hanna were fellow-professors at St. Bernard's Seminary, Rochester. After Breen assailed Hanna's candidacy for the mitre because of dubious theological opinions expressed in an article for the *Catholic Encyclopedia*, life became intolerable for him at St. Bernard's. *Rochester Herald*, Jan. 14, 1908. "Listening In", *St. Louis Register*, July 21, 1944.

priests to donate Catholic directories that antedated 1880, as well as souvenir and jubilee booklets and old records generally. He himself would pay the expenses of transportation,²⁷⁾ and on another occasion he commented that even financial reports would make desirable archival material.

Cardinal Gibbons, rather conveniently, thought Messmer, as a lover of history, would be the logical man to solicit funds from the American bishops to help Ludwig Pastor when he was in need after the defeat of Austria, which was his adopted fatherland. His Eminence offered to start the fund with a contribution of \$100. Instead of indulging in repartee, the Archbishop blandly resorted to procrastination that culminated in no activity. Upon learning that Gibbons had meanwhile asked Muldoon to take up the project, Messmer assured the Cardinal: "I am very glad that Bishop Muldoon is going to take charge of it. It will come with far better grace from Bishop Muldoon than it would come from me, who stand before the public as a German, though I am a Swiss."²⁸⁾

Some allege that Messmer had gathered data on Cahenslyism²⁹⁾ but it seems that these rumors resulted from jovial raconteuring with the refrain: "I could write something about that." As said above, Messmer was neither creative nor methodical, and as he advanced in age, one of the charges leveled against him was his dilatory handling of all business. It is unlikely that simultaneously he was engaged in careful research and in so secretive a way as to evade the notice of his intimate friends.

Throughout his life, Messmer remained sedate, but he realized all along the necessity of influencing public opinion and of providing enlightened leadership. For that reason he took a lively interest in the American Federation of Catholic Societies, which was organized in Boston in 1901.³⁰⁾ This group, whose name is self explanatory, had attracted three million members by 1912. Besides Messmer, Bishops Muldoon and McFaul were active in developing this organization which sponsored social reform. Rather naively, the Federation shied away from endorsing labor unions, believing that the Church could improve the condi-

tion of the working class without the aid of organized labor. In 1910, however, a change occurred.

The preceding year Father Peter Dietz³¹⁾ had attended the convention of the American Federation of Labor in Toronto. There he learned that Protestant churches were friendly to organized labor, whereas Catholics were vacillating. The next year the Federation named him its delegate to the convention of the A. F. of L. in St. Louis, and it was not long before he organized Catholic trade unionists under the bellicose title "Militia of Christ." Dynamic and definite, Dietz became a bosom friend of Messmer and when difficulties with his superiors harassed him in Ohio, he was welcomed in Milwaukee. It was a friendship that thrived on dissimilarity. Dietz had no *Gemuetlichkeit*; Messmer had much. The latter's invitation to card games and causeries were not accepted. Few men could have hoodwinked the Archbishop more; none exploited him less.

The Federation lasted down to World War I and then faded away. Messmer kept in touch with social problems, and as such, he did not pass up the Central Verein. Within his Diocese that organization conducted courses at Spring Bank³²⁾, and in his seminary Father Charles Bruehl taught the new, somewhat disrespected, branch called sociology. This chair was held later by two prominent prelates whom Messmer had sent away for further study: Bishop Francis J. Haas and Archbishop Aloysius J. Muench. The former was sent to Washington, the latter to Switzerland.

Newspaper work also enlisted his support. The first venture had a long, turbulent history. Back in 1888 Michael Kruszka began publishing the *Kuryer Polski* which, though not a Catholic paper, agitated for increased control of church affairs by the laity. Since the paper's subscribers were all Catholic, its editorial policies affected church circles. The *Katolik* was founded to oppose it, but after three years it suspended publication.

³¹⁾ This pioneer Catholic sociologist, born in New York in 1878, received his higher education in Bonn. After ordination he served as pastor and student chaplain at Oberlin. For a time he edited part of *SJR*. In 1911 he founded the short lived *Social Service*. Partly because the science was new and partly because of his aggressiveness Dietz' life was filled with disappointments. He operated the American Academy of Christian Democracy first in Hot Springs, N. C., and later in Cincinnati. When confronted with defeat, he gave the building to the Catholic Students Mission Crusade. In Wisconsin he established St. Monica parish in Whitefish Bay, an exclusive suburb of Milwaukee. He died there in 1947.

³²⁾ The contents of these courses can be found in *SJR* for the years antedating World War I.

²⁷⁾ Circular letter, Feb. 11, 1913.

²⁸⁾ The correspondence is given in *Catholic Historical Review*, Oct. 1948, pp. 306-318.

²⁹⁾ E. g., Mary Ligouri Brophy, *The Social Thought of the German Roman Catholic Central Verein* (Washington, 1941), p. 39.

³⁰⁾ Aaron I. Abell, "The Reception of Leo XIII's Labor Encyclical in America, 1891-1919", *The Review of Politics*, Oct. 1945, p. 479.

A subsequent publication survived six years and then folded with a huge deficit.

"In 1907, at the insistence of Archbishop Messmer, the *Nowiny Polski* was founded for the purpose of taking up the fight against the *Kuryer* and the Kruszkas brothers. The Archbishop himself contributed \$1,000 toward the new publication, with the various Polish pastors assessed in the amount of \$500 each for this purpose, and their assistants \$200."³³)

Though the *Nowiny* survived despite the many vicious attacks made upon its editor, Father Goral, Messmer was far from finished with the *Kuryer*. Early in 1912 he and his suffragans forbade Catholics to read or support the *Kuryer*. The bishops said in part:

"The agitation for Polish bishops in the United States has assumed such a character, especially in our Province, that it becomes positively subversive and destructive of Catholic Faith, loyalty, discipline and order. No sensible person will blame the Polish Catholics of America for being desirous of having bishops who can preach to them the word of God in their own mother tongue. Rome, with its wisdom gathered from the experience of over a thousand years and guided by the Spirit from on high, will know the time and the way to solve this important problem confronting the Church in America. Whenever and wherever the Holy See shall see fit to appoint Polish bishops in the United States, whether to residential sees or to the office of auxiliaries, the other bishops of the American Catholic Hierarchy will receive them with sentiments of a true and loyal Catholic love and reverence. In the meantime, Polish Catholics may rest assured that the bishops of our Hierarchy will be just as solicitous and zealous for the spiritual and ecclesiastical interests of the Polish faithful as they must be for all the other children of the Church, whatever their nationality or race. But Polish Catholics must also be persuaded that love of one's nation or race or tongue can not be allowed to degenerate into blind passion and narrow-minded sentiment, and that blind nationalism has been the cause of all the great and disastrous schisms in the history of the Church. . . .

"The fight against what they maliciously call the 'German' bishops of this Province of Milwaukee, is but a sham battle to cover the real fight

for ecclesiastical independence from non-Polish bishops; the proposed appeal to the Holy Father himself as against the American bishops is but a device to deceive the unwary Polish faithful even the words of the Pope, reported by a clergyman as having been spoken to him some eight years ago, are being most shamefully misused for the purpose of poisoning the minds of Polish Catholics against the Pope as being untrue to his word and against American bishops as stopping the Pope from keeping his promise."

The *Kuryer* at first boasted of increased circulation, but it soon retaliated with a suit for \$100,000 against the Bishops for boycotting the paper. The brunt of the battle fell upon Messmer. The case reached the State Supreme Court where the justices upheld the rights of Bishops to pass judgment on the literary fare of their ecclesiastical subjects.³⁴)

For many years the *Catholic Citizen* had been appearing in Milwaukee. It passed as the "Irish" paper, because the Germans subscribed to the *Excelsior* or the more plebeian *Columbia*. With a view to establishing a non-partisan paper for the entire Province, Messmer founded the *Catholic Herald* and endowed it with the masthead "The Official Paper". On October 24, 1923, the Wisconsin Catholic Publishing Co. was incorporated and \$100,000 worth of capital stock was offered at \$10.00 per share. Under some persuasion the clergy bought a good deal of stock, but it was not long before an attempt was made to merge the new organ with the *Daily American Tribune* of Dubuque. This grandiose scheme died together with the proposed editor, Mr. Nicholas Gonner, who was killed in an auto accident. The *Herald* failed to flourish, and as early as December 11, 1931, Archbishop Stritch asked the priests to cede their stock to the Archdiocese to facilitate reorganization. Four years later the *Herald* and the *Citizen* merged and the composite has little affinity with either ancestor.

Finances

More difficult than maintaining newspapers was the task of financing the Diocese. Many of Messmer's letters flailed pastors who did not send

³³) *We the Milwaukee Poles: The History of Milwaukeeans of Polish Descent and a Record of their Contributions to the Greatness of Milwaukee*, compiled by Thaddeus Borun (Milwaukee, 1946), p. 54, col. 2.

³⁴) *Wisconsin Reports* (1916), vol. 162, pp. 565-8. The collection *Cases and Briefs* in the University of Wisconsin Law Library contains much information. For Messmer's attitude in 1904 to having a Polish bishop see *SJR*, Dec. 1951, p. 278, n. 49.

At a meeting of Polish clergy in Milwaukee, Oct. 10, 1911, the movement of the *Kuryer* was repudiated but a Polish bishop was none the less requested. At another meeting of Polish clergy at Stevens Point, Mar. 22, 1912, repeated the request.

n financial reports. Others sent in such slovenly documents that, said the Archbishop, a school boy would be ashamed of them.³⁵⁾ Judging from the numerous repetitions, little improvement was noted. If Messmer tried lecturing, he did not omit threatening.³⁶⁾ His most drastic letter was written on November 21, 1916, when he gave delinquent parishes (51 in number) one month to settle their accounts by making loans if they lacked the cash. Non-compliance meant a partial interdict *ipso facto*:

"No High or Solemn Mass will be allowed in such church, nor any organ play or chanting, no baptisms and no marriages, which functions will have to be performed in the parsonage, not in the sacristy; funerals are also forbidden in the church; but the body may be blessed at the door or in the vestibule. Let it be understood that neither Christmas nor New Year's Day will be exempt from the effects of this interdict, and that any priest who should dare to break this interdict or allow other parties to do so, on any pretense or in any manner, will be *ipso facto* and *instantanter* deprived of his faculties".

The finances themselves were often as bad as the bookkeeping. According to published diocesan statements, the total unpaid balance in 1912 was \$21,737; a year later it amounted to \$25,506, and by February of 1916 the total stood at \$32,094. Messmer was not timid about blaming the pastors. He felt that they were purposely phlegmatic about raising money which was destined to leave the parish.³⁷⁾ Besides reckoning with this provincial feeling, Messmer had to remember that the *Kuryer* had recommended that the laity refuse to pay dues if their wishes were not granted.³⁸⁾ Just how far that insidious spirit of striking had spread was hard to tell.

Besides the routine difficulties with the diocesan assessments, he had two others, namely, liquidating the half million dollar debt on St. Josaphat's Church and that on St. George's. Katzer, his predecessor, knew that something would have to be done about the former, but his premature death spared him the task. Messmer procrastinated as long as possible; but by 1911 he

had to take action.³⁹⁾ Franciscans took over the parish and most of the debt, but the Diocese assumed what in those days was a Herculean burden—about \$120,000. A levy was made on all parishes of the Diocese, payable within four years. Concurrently the annual collections for the African missions, the Indian and Negro missions and the Catholic University were suspended. Along with the statistics several intangibles must be considered. For one, some poor parishes, which barely eked out an existence, had to finance the extravagance of another pastor. Moreover, because the Poles as recent immigrants were closely knit together, other racial groups felt a marked antipathy toward helping them. Messmer had to grimly talk down all opposition and demand respect by ruling with an iron hand. In the end he raised the funds, but he was inundated with ill will.

St. George's parish⁴⁰⁾ presented a petty problem by comparison, but the Archbishop thought it impossible to appeal to the lay people at the very moment when they had come up for St. Josaphat's. The parish in question was to serve the Lithuanians, whose numerical strength had been exaggerated. Debt was heaped upon debt, until the \$8000 property was encumbered with \$20,000 and an annual interest charge of \$1000. A sort of post-mortem examination revealed that only 72 families could be relied upon to support the parish; so Messmer asked his 300 priests to come forward with an average donation of \$50.00. Bankruptcy was thereby averted.

(To be continued)

FR. B. J. BLIED, PH.D.

German Catholic Artists-1867

THE Catholic congregation in Germantown, Washington County, Wisconsin, ordered a new altar to be built for the St. Boniface Church of that place; likewise it ordered a new altar-picture painted to decorate that altar. The work of painting and gilding the altar was given to Mr. Wil-

³⁹⁾ Circular letter, April 28, 1911. Of the debt \$40,000 was due to banks, \$20,000 to well-to-do people, and the balance to the laboring class. A bankruptcy sale would have brought less than 20 cents on a dollar. The letter referred to the "maladministration of financial affairs" as well as "the present ferment and commotion against church authority among a large number of the Polish people." A circular of Nov. 21, 1916, said the tax for St. Josaphat's was levied "with the explicit approval of the Holy See."

⁴⁰⁾ Circular letter, Feb. 1, 1916, explained the problem. The church was located at Lapham and 5 Ave. In a circular dated March 2, 1916, he acknowledged receipt of \$12,113 in cash and \$1,904 in notes.

³⁵⁾ Circular letter, Dec. 20, 1911. Messmer always used a direct, brusque, style with no admixture of sentiment or poetry.

³⁶⁾ In the circular letter of Feb. 11, 1913, suspension was decreed for those who failed to send in reports. The same was repeated Dec. 18, 1914, Feb. 2, 1918, Dec. 22, 1920.

³⁷⁾ E. g. the circular letter of March 10, 1914, also Feb. 11, 1913.

³⁸⁾ See *Cases and Briefs* mentioned in n. 34.

liam Reiff, East-Water-Street No. 535, Milwaukee, and the work is very near finished. Whoever wishes to get first-hand information about the elegance and finish of this work will have an opportunity to see it in his house till next Tuesday (December the 3rd), since the altar will be delivered to its destination only on that day. At the same place may also be seen the very beautiful altar-picture painted by Mr. Guenther Rauch, likewise of Milwaukee; the painting represents St.

Boniface in episcopal vestments and almost in life size. The head of the saint is reproduced exceedingly well; every line reveals that here a true master handled brush and palette. (Die Aurora Buffalo, November 29, 1867, p. 7).

St. Boniface church in Germantown, Wisconsin, was built in 1848 and in 1869 had a membership of 1700 souls with a school of four teachers and 220 pupils (Reiter's, Schematismus, New York, 1869, p. 175).

Book Review

Received for Review

- Frenay, Adolph Dominic, O.P., Ph.D.: *The Spirituality of the Mass*. Herder Book Co., St. Louis, Mo. \$4.00.
- Goodman, Mary Ellen: *Race Awareness in Young Children*. Addison-Wesley Press, Inc., Cambridge, Mass. \$3.15.
- Beaty, John: *Iron Curtain Over America*. Wilkinson Publishing Co., Dallas, Texas. \$3.00.
- Lynch, Sister Miriam, M. Sc.Soc. Adm.: *The Organized Social Apostolate of Albert de Mun*, Catholic University of America Press, Washington, D. C. \$2.50.
- Nevett, A.: *Too Many of Us? The Indian Population Problem*. Indian Institute of Social Order, Poona, 1952. (no price).
- Hoehn, Matthew, O.S.B., B.L.S.: *Catholic Authors. Contemporary Biographical Sketches*. St. Mary's Abbey, Newark, N. H. \$6.50.
- Wetter, Gustav A.: *Der Dialektische Materialismus*, Herder, Wien. \$7.00.
- Messmer, J.: *Ethics and Facts. The Puzzling Pattern of Human Existence*. B. Herder Book Co., St. Louis. \$4.00.
- Lahey, Rev. Thomas A., C.S.C., Ph.D.: *The Children's Friend. The Life of Christ for Children*. B. Herder Book Co., St. Louis. \$1.95.
- Lahey, Rev. Thomas A., C.S.C., Ph.D.: *The Children's Friend. Teacher's Aid*. B. Herder Book Co., St. Louis. \$2.25.
- Garrigou-Lagrange, O.P., Rev. Reginald: *The Trinity and God the Creator. A Commentary on St. Thomas' Theological Summa, Ia., p. 27-119*. B. Herder Book Co., St. Louis. \$7.50.

Review

Retzek, Rev. Henry: *Mother Earth and Us. An Unorthodox View*. Harren Publishing Co., Albany, Minnesota, 1952, 76 pages, 50c.

THE author of this pamphlet is a priest of the Diocese of St. Cloud and a pastor of a small rural parish located at Spring Hill, Minnesota. He is a firm believer in the idea that the rural priest and pastor should endeavor to combine some measure of technical and practical knowledge of the land and its problems with the service of his sacred ministry. Although not born on the land, he has perceived the central importance of rural life as the foundation of the Church's work and her mission. To that end he combined with his studies for the priesthood additional academic training in geology, agriculture, nutrition and related

sciences, which studies, combined with his practical experience and demonstrations in several rural parishes where he has been stationed, have come to make him the bearer of a message and the possessor of a distinct and clear-cut viewpoint in this field. He has recently lectured on agriculture and the priestly vocation in the seminary at St. Cloud, Minnesota.

The present pamphlet is a continuation in more detailed form, it appears, of the position which the author has asserted in magazine articles in recent years, that modern scientific agriculture and its disciples are by no means in possession of all the knowledge and the answers that are required for the building of a sound substantial rural life, particularly a Catholic rural life. Fr. Retzek takes issue with the present day descendants of the rationalists and positivists of agricultural science who are inclined to believe and act as though they have all the answers to the farmer's problems, and often make farmers believe that they have, with their impressive methods and language. The author represents that growing number of agricultural scientists who emphasize the importance of micro-biology, physiology, the amino acids, the trace elements, etc., in connection with the study of the land, food and production problems. He also speaks of the close links of a healthy organic soil with animal and human health, things which are seldom touched upon by average agricultural scientists and county agents in their exclusive preoccupation with their specialized field of action.

The present pamphlet is composed of twelve short chapters which take up these questions. One section is devoted to Soil and Health Relations, another to Trace Elements, and a third to Soil Abuse—Health Relationships. In all, the present pamphlet provides a succinct and complete introduction to the author's line of thought. Perhaps most important of all, Fr. Retzek integrates soil science with religion, theology and the relations of man with his Creator in a way that is completely ignored or opposed by the modern positivist scientists.

The author's cryptic and direct method of writing in English mars its effect and may cause lack of clarity in places for some readers, but does not detract from his overall message.

CYRIL ECHELE

THE C. V. AND THE CENTRAL BUREAU

Officers of the Catholic Central Verein of America

Episcopal Spiritual Protector, Most Rev. Joseph E. Ritter, Archbishop of St. Louis.
President, Albert J. Sattler, New York, N. Y.
First Vice-President, James H. Zipf, Missouri.
Second Vice-President, Rev. Albert Henkes, Texas.
Third Vice-President, Francis J. Trageser, Pennsylvania.
Fourth Vice-President, Mrs. Rose Rohman, Missouri.
President of the Natl. Cath. Women's Union.
General Secretary, Albert A. Dobie, Hamden, Conn.
Recording Secretary, Joseph J. Porta, Pittsburgh, Pa.
Treasurer, John A. Suellentrop, Colwich, Kans.
Marshal, Mathias Backer, Missouri.

Trustees: Harry Jacobsmeier and Arthur H. Hannebrink, St. Louis, Mo.; Jos. A. Kraus, San Antonio, Texas; William A. Boerger, Minnesota; Edward Kirchen, San Francisco, Calif.; Joseph H. Holzhauer, Wisconsin; T. J. Arnold, Little Rock, Ark.; Charles Kabis, Newark, N. J.

Board of Directors: Dr. Gordon Tierney, Minnesota; Peter Mohr, Kansas; John A. Bell, Wisconsin; Charles Reinhard, Connecticut; Ben Schwegmann, Sr., Texas; Charles P. Kraft, New Jersey; Jos. H. Gervais, New York; C. Jos. Lonsdorf, Pennsylvania.

Hon. Presidents, John Eibeck, Pittsburgh; Wm. H. Siefen, New Haven, Conn.; J. M. Aretz, St. Paul, Minn.

Committee on Social Action

Honorary Chairman, Most Rev. Aloisius J. Muench, Bishop of Fargo, N. D.; Chairman, Joseph Matt, K.S. G., St. Paul, Minn.; Secretary, August Springob, Milwaukee, Wis.; Albert J. Sattler, New York, N. Y., C. V. President; Rt. Rev. Msgr. Anthony T. Strauss, St. Charles, Mo.; Rev. C. F. Moosmann, Munhall, Pa.; Rt. Rev. Msgr. Joseph Vogelweid, Jefferson City, Mo.; F. W. Heckenkamp, Quincy, Ill.; Nicholas Dietz, Ph.D., Omaha, Nebr.; John P. Pfeiffer, San Antonio, Tex.; Richard F. Hemmerlein, Syracuse, N. Y.; Dr. B. N. Lies, Colwich, Kansas; Rev. Victor Suren, Director, Central Bureau, St. Louis.

Social Justice Review (indexed in *The Cath. Periodical Index* and *The Cath. Bookman*) is published by the Central Bureau.

Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

CONVENTION FEATURES

Dr. Kenkel

THE forthcoming Ninety-Seventh Convention of the Central Verein, to be held in St. Louis, is significant in this that it will be the first time our historic organization meets without the leadership of the revered and beloved founder and Director of the Central Bureau. Since 1908, when Dr. Kenkel attended his first Verein convention in Cleveland, he has been the great light and inspiration at every annual gathering of our delegates. To say that he will be sorely missed in St. Louis this year is to put it very mildly. The Verein has sustained its greatest loss in Dr. Kenkel's death.

Mr. Matt's Address

Mindful of our supreme debt to our deceased leader, those in charge of the program for the Convention have arranged several commemorative features to honor the memory of Dr. Kenkel. On Sunday night after the banquet, Mr. Joseph Matt, Editor of *The Wanderer* of St. Paul and Chairman of the CV Committees on Social Action and Resolutions, will deliver a testimonial address on his life-long friend and intimate associate in the social apostolate. We are indeed fortunate to have Mr. Matt to perform this task, which to him will be a labor of love. No one was as close to Dr. Kenkel as was our esteemed leader from St. Paul. No one is as well qualified to appreciate the rare qualities of mind and heart of Dr. Kenkel, as is Mr. Matt.

Visit to Grave

On Monday afternoon, the Convention will recess long enough to permit the delegates to visit Dr. Kenkel's grave. A portion of Monday night's session, when the Central Bureau report will be given according to custom, a special ceremony has been arranged to pay further tribute to Dr. Kenkel. A large oil painting of our leader will be unveiled with appropriate ceremonies.

Bishops on Program

It is with much gratification we announce the appearance on our program of members of the Hierarchy. Bishop William Mulloy of Covington will address the delegates at the Civic Demonstration, which will be held outdoors on the beautiful and spacious grounds of German St. Vincent's Orphan Home. Bishop Albert Zuroweste of Belleville will be the guest speaker at the women's mass meeting on Tuesday night.

Appearing with Bishop Mulloy at the Civic Demonstration will be Mr. Richard Hemmerlein of Syracuse, who will give an address on the history, aims and achievements of the Verein.

Bl. Philippine Duchesne Pilgrimage

The Convention will conclude with a novel feature which is certain to appeal to all the delegates. After all business is concluded on Wednesday afternoon, all men and women delegates will journey in pilgrimage

to the tomb of Blessed Philippine Duchesne in St. Charles, Missouri, about sixteen miles from St. Louis. Here Father Francis Dieckmann, Spiritual Director of the National Catholic Women's Union, will address the delegates. For the concluding ceremonies of installation and departure, the delegates will go to St. Peter's Church, a short distance away, where Msgr. A. T. Strauss, V.F., the Pastor, former national Spiritual Director of the NCWU and present State Director of the Missouri Branch, will receive the delegates. The genial hospitality of Msgr. Strauss and his parishioners after the Church services will be the concluding feature of what we hope will be a most successful convention.

Convention Calendar

CATHOLIC Central Verein and National Catholic Women's Union: National Conventions, St. Louis, Mo., August 16-20. Convention headquarters: Hotel Sheraton.

CV and NCWU of New York: Utica, St. Joseph's and St. Mary's Parishes, August 30-September 1.

CU and NCWU of Missouri: Hermann, September 27-29.

CV and NCWU of Minnesota: Mankato, Sts. Peter and Paul Parish, September 21-23.

German Catholic Federation and NCWU of California: St. Elizabeth's Parish, Oakland, August 31-September 1.

CB Assistance Fund

ACCORDING to a report sent to the members of the Central Bureau Assistance Committee on June 20 by Mr. Richard Hemmerlein, Chairman, a total of \$1,726.49 had been collected up to that date. Mr. Hemmerlein stated further: "This is far from the \$8000.00 we must have before the St. Louis Convention in August. What are our chances for complete success? You, the members of the Assistance Committee and your co-workers have the answer to that question. Much depends on our spirit and our determination. Happy to say these, in most quarters, are exceptionally good."

The Chairman of the Assistance Committee then refers to portions of letters received from State Branches of the CV, and to contributions received from these organizations. Eight of the State Branches have indicated their intention and willingness to meet the quotas that have been allotted to them, based on strength of the organizations, number of members, etc.

Mr. Hemmerlein concludes with the words: "Certainly these expressions are encouraging. Let us all continue to work together in the traditional spirit of the Central Verein, for the complete fulfillment of our duty and the realization of our hopes."

Illinois State Convention

COMPENSATING for the small number of delegates in attendance was the spirit of enthusiasm and seriousness which characterized all the sessions of the Fifty-Sixth Annual Convention of the Catholic Union of Illinois, held in Springfield, May 17-19. It was undoubtedly the generous patronage of Bishop William O'Connor, Most Reverend Ordinary of Springfield, which contributed much to the enthusiasm of the delegates. Of his own volition His Excellency celebrated the Holy Sacrifice on Monday for deceased members and benefactors, after which he addressed the delegates in brief but well chosen remarks. He lauded the Catholic Union for its achievements, bidding the delegates to contribute to labor without fear. "Success," said Bishop O'Connor, "will come from God. Our concern is simply to supply the proper effort." The Catholic Union will long remember Bishop O'Connor's gracious support in this and other instances.

President Frank Becherer in his address at the opening of the Convention after Sunday's High Mass again submitted a ten point program of activities for the ensuing year. Among other things, President Becherer recommended the following: a vigorous membership campaign, a reprint of the history of the Catholic Union in booklet form, the formation of district leagues wherever there are two or more affiliates, semi-annual reports from the districts and a closer working order between State and national officers of the Central Verein.

The State President also apprized the delegates of the action of the Union's Episcopal Protector, Bishop Albin Zuroweste of Belleville, who appointed Father Francis Beykirch of East St. Louis as the organization's Commissarius. Father Beykirch was unable to attend the Convention.

Resolutions were adopted on the following subjects: Our Holy Father, The Measure of Man's Conduct, Oppressive Taxation, Parochial Schools Not Divisive, Parish Credit Unions, and In Memoriam resolutions of Mr. F. P. Kenkel and Mr. Julius Weese.

On Sunday night a banquet was given in the ballroom of Leland Hotel. Addresses after the banquet were given by Mrs. Rose Rohman, national President of the NCWU, Mr. Paul Hoegen, Supreme President of the W.C.U. and by Mr. Frank J. Hutter. The two first speakers talked on the work done by the organizations they represented, while Mr. Hutter delivered a brief, but informative, address on Credit Unions.

A joint session with the Illinois Branch of the NCWU was held on Monday afternoon. The delegates heard Father Suren, Director of the Central Bureau, appeal for greater sacrifices in the lay apostolate. The speaker noted the Holy Father's direction to the Catholics of Romania, who were encouraged by the Pope to give their all in their hour of persecution. The demands of the times are both great and urgent for all Catholics, warned Father Suren.

In the elections, Mr. Frank Becherer of East St. Louis was again chosen president.

District Meetings, Texas

TWO meetings in districts of the Catholic State League of Texas were recently held, the one in Rowena and the other in Hallettsville, the latter on May 25. These meetings were both concerned with the dissemination of information on the activities of the State League and also of the Insurance Branch, the Life Insurance Union of Texas. Both the men's and women's Branches were represented by State Officers of these organizations, while a goodly representation of the clergy were also present on each occasion. In the meeting at Rowena, Albert Arnold of Nada was elected president of the northwestern District, and C. Leopold, likewise of Nada, was elected secretary. Weimar was chosen for the 1953 District meeting. State Senator Gus Strauss gave an address on "Americanism".

I.C.B.U. and the Central Verein

FEW, if any, of the present-day members of the Central Verein throughout the country will remember hearing of the Irish Catholic Benevolent Union and its relations with the Central Verein in the last century. Recently the Central Bureau received a letter from Sister, a research student, which stated: "I am making a study of the history of Catholic societies in general, and in particular of the Irish Catholic Benevolent Union with which your Society was affiliated for years. . . . It occurred to me that probably you could be of assistance in directing me to sources of information."

From what we have been able to find out up to the present time, the Central Verein and the Irish Catholic Benevolent Union were never officially affiliated. But the two organizations did carry on some form of collaboration, particularly in their joint study and investigation of plans for life insurance for their members. It is known that Mr. Henry J. Spaunhorst, President of the Central Verein from 1873 to 1891, participated in a number of conventions of the I. C. B. U., particularly those meetings devoted to the subject of insurance. This fact is mentioned in the 1893 Souvenir-program, arranged for the Convention conducted that year in St. Louis. This Souvenir Program was compiled (in German) by President Spaunhorst, and is a source of much useful information on the early history of the Verein, though it is not a very detailed study.

Life Member

THE Bureau has recently received the subscription of Miss Elenore Kenkel, daughter of the late Director of the Central Bureau, for Life Membership in the Central Verein. The Verein and the Bureau are very pleased to have the name of Miss Kenkel on the Life Membership scroll. Mr. Kenkel's whole life and mission were bound up with the work and activities of the Bureau, and it is therefore an honor to have the family name continue to be associated with our work.

Miss Kenkel has been in recent years the social welfare worker at St. Elizabeth Day Nursery in St. Louis.

Father Ostheimer, Editor

THE announcement was made during the past month that Rev. Anthony L. Ostheimer of Philadelphia had been appointed by Archbishop O'Hara as editor of the "Catholic Standard and Times", the official newspaper of the Archdiocese of Philadelphia.

Fr. Ostheimer, together with his brother, Rev. Joseph Ostheimer, has been for many years a friend and collaborator of the Central Verein and the Central Bureau. Delegates to conventions will remember the participation of the Fathers Ostheimer in a number of Conventions of the CV. Both of them were for years close friends of the late Director, Mr. Kenkel. At the 1938 Convention in Bethlehem, Pennsylvania, they participated in the deliberations and various committee meetings. Fr. Anthony Ostheimer also participated in the New Ulm Convention of the CV in 1940. One of the publications of the Central Bureau, a pamphlet on "The Family, the Cornerstone of Social Reorganization", was written by Fr. Anthony Ostheimer. It is the substance of an address delivered at one of the New Ulm Conventions. Fr. Ostheimer also addressed the Newark Convention of the CV and NCWU in 1946 on the history, program and mission of the CV and the Bureau. Last year he delivered the sermon at the Pontifical Mass, offered in conjunction with the Ninety-Sixth Annual meeting of the Verein in Pittsburgh.

The "Catholic Standard and Times" is an outstanding Catholic weekly. Particularly interesting and impressive through the years have been the editorials dealing with Protestantism and its doctrinal relations to the Catholic Church. These are written with reason and understanding, yet with an uncompromising and clear position in matters of principle that should go far to reconcile differences and develop charity, understanding and some degree of unity between Protestants and Catholics.

In recent years, Fr. Anthony Ostheimer has been a member of the Roman Catholic High School faculty of Philadelphia. We congratulate him on his new appointment and wish him a full measure of God's grace and success in the difficult but interesting labor in behalf of the apostolate of the Catholic press.

Deceased Director Remembered

EXPRESSIONS of sympathy, and offerings of Masses and prayers continue to come to the family of the late Mr. Kenkel and to the Central Bureau, as information is gradually disseminated concerning his death in February. The following messages and offerings are typical of others received. They also convey to readers an insight into the rather far-reaching work of Christian social charity and influence for good that was the "mission" of the late Director.

From MR. K. HEINRICH KNAPSTEIN, German General Consul, Chicago:

It is to my regret that I have been informed lately of the death of Mr. Fred P. Kenkel. Nevertheless, I wish to extend to you a belated and heartfelt sympathy

in the loss of the former leader of the Central Verein.

In responsible circles in Germany, it is well known what the Central Verein under the leadership of Mr. Kenkel has done for the German people, not only through the great efforts in keeping up a correspondence in the German language, but most of all through the far-reaching acts of charity during the hunger periods after the First and especially the Second World War. I am truly convinced that through this act of charity of the German-Americans, and especially of the Catholic German-Americans, an immense number of human lives in Germany have been saved. Since Mr. Kenkel had a great part in this charitable work, I am certain this deed will not be forgotten so easily. It was an exemplary fulfillment of a Christian deed.

With my best wishes for continued success of the Central Verein. . . .

From REV. FR. ANSELM, C.D., L.F. Monastery, Manapuram P. O., Via Kuthiathode, South India:

With deep sorrow I heard about the sad death of my dear Mr. Kenkel. How much I owe him I cannot express. Had it not been for his timely pecuniary help, I would not have been a priest. He met all the expenses of my studies. After my ordination in 1939, besides sending me a lot of books, he now and then send me 25 Mass intentions per month, and in his last letter which I received in February, he asked me to remind him to send me books. May good Jesus grant him eternal rest. Please convey my deep condolence to his dear, bereaved family. I said seven Masses for the repose of his soul and will annually say a Mass on February 16, the anniversary of his death, besides the annual Mass on June 3, the day of my ordination.

One aspect of the work of the late F. P. Kenkel that is not so well-known were his modest, but definite and clear-cut efforts for understanding and reunion of the Christian Churches throughout the world. Being as he was, a citizen of the world, it is not surprising that he hoped, and prayed and worked for this reunion. He was a great admirer of the great Russian Christian, Soloviev.

Dr. Kenkel's advocacy of Christian forbearance and understanding of the Eastern Churches was recently referred to in a note regarding his death published in "The Bulletin", a small, mimeographed publication of information on the activities of the Orthodox Church, published by Dr. Serge Bolshakoff, an Orthodox Christian and sociologist of Oxford. The "Bulletin", now in its thirteen year of publication, states, after referring to Mr. Kenkel's death in February of this year:

"The present 'Bulletin' is, in a way indebted to him for its appearance. Dr. Kenkel suggested to me at the beginning of the Second World War, in 1939, to publish an occasional 'Bulletin' for my American friends, containing some information about Eastern Churches and the mission field, as well as about social changes in the West. Thus the present 'Bulletin' was started."

We of the Western world can hardly understand and accept the domination of the Church by the State, called Caesaro-Papism, which has been prevalent in

Russia and in other eastern countries for centuries. Nevertheless, the 'Bulletin' published by Dr. Bolshakoff supplies us with facts and information on the activities of the Orthodox Church that cannot be gotten elsewhere.

Offerings of the Holy Sacrifice of the Mass for the late Mr. Kenkel have been received from the Lehigh Valley Catholic Union of Pennsylvania, and also a personal offering of a Mass from Rev. William A. Koenig, who has been long associated with the organizations of the Verein in Pennsylvania.

NECROLOGY

Michael Cardinal von Faulhaber (1869-1952)

ON June 12, the Feast of Corpus Christi, Michael Cardinal von Faulhaber, Archbishop of Munich and Freising, died at the age of 83. Thus ended the mortal life of one of the most outstanding and heroic ecclesiastical figures of our century.

That Cardinal Faulhaber was called home at the moment when the annual Corpus Christi procession was going on in the streets of Munich is a noteworthy coincidence. One of the first press photos to come out of Germany after the end of World War II pictured the Cardinal in the Corpus Christi procession which that year had to pick its way through the mountainous rubble of the bombed-out Bavarian capital. His eyes fixed on the Blessed Sacrament in the monstrance he carried in the procession, the Cardinal, his aged frame unbowed by all the sorrow and visitations he had experienced, walked in the midst of his clergy and people through the surrounding rubble and ruins, overshadowed by the still-standing twin spires of the *Liebfrauenkirche*. It is a tragic, and yet consoling picture, looking forward and upward to a better future, a picture worthy of the brush of a great master.

The 83-year-old primate of Bavaria died in his palace following a stroke. He had been ill for more than 10 years. He suffered a lung inflammation for some weeks before his death. Since the war Cardinal Faulhaber had appeared in public rarely.

However, his pastoral letters and sermons against the Nazis in the years they were rising to power before World War II, had given him such prestige throughout the Roman Catholic world that Adolph Hitler never dared arrest him or send him to a concentration camp. The Nazis sent groups of youths into his cathedral to boo his sermons.

His death was announced to huge crowds at the end of the annual Corpus Christi day religious procession there. The great bell of the Frauenkirche, the cathedral of Munich, tolled for 15 minutes following the announcement of the Archbishop's death.

Michael Faulhaber was born March 5, 1869, in Klosterheidenfeld, in the Franconian district of Bavaria, the son of a baker. At the age of 23 he was ordained to the priesthood in Wuerzburg. In 1911, he was

consecrated Bishop of Speyer, in the Palatinate. During the First World War, Bishop Faulhaber was named vicar of the Bavarian armed forces. The war was still going when in the Spring of 1917 he was elevated to the Archbishopric of Munich. Four years later Pope Benedict XV elevated him to the rank of Cardinal.

Twice did Cardinal Faulhaber visit the United States, in 1923 and 1926. His first visit was undertaken to head the needs of the German people, who were in dire economic straits after the First World War. It was during his sojourn in the States in 1923 that the Cardinal visited the Central Bureau. Under the date of May 9, 1923, the Central Bureau Guest Book contains the following inscription in the Cardinal's firm hand: *Michael Cardinal Faulhaber, Erzbischof von Muenchen, ueberbringt dem Centralverein, St. Louis, den Dank von tausend und tausend Armen, die den Segen Gottes ihren Wohlblaetern in den Vereinigten Staaten wuenschen.*

In 1926, Cardinal Faulhaber came to America to attend the Eucharistic Congress in Chicago, along with Cardinal Piffli, Archbishop Waitz and Msgr. Seipel, Chancellor of Austria. After the Congress, the Cardinal and the other dignitaries went to Springfield, Illinois, to attend the Convention of the Central Verein. He took part in the Verein's great Peace Congress and demonstration of International Understanding at the Tomb of Abraham Lincoln. Cardinal Faulhaber's addresses, delivered in Chicago and Springfield in English, were widely quoted in the American and European press.

Cardinal Faulhaber has indelibly impressed his majestic figure on the pages of history because of his unyielding fight in the cause of truth and justice against the twin despotisms of Nazism and Communism. The Church found in him a most staunch defender. But the Cardinal must be held in reverence for his other sterling qualities and talents as well. He was a scholar, writer and preacher of rare merit. Indeed, he was a churchman of top stature in every sense of the word. Well deserved, indeed, were the words of tribute paid to the deceased Cardinal by *Osservatore Romano*:

"The majestic, many-sided figure of Cardinal von Faulhaber will remain unforgettable in ecclesiastical history, especially in Germany. No historian of Europe will be able to pass over his name, his work, his pure glory, during the first half of the century."

Archbishop Walsh

THE death of Most Rev. Thomas J. Walsh, Archbishop of Newark, removed from the ranks of the Hierarchy a very able spiritual leader and administrator. At the golden jubilee of the Archbishop two years ago, it was disclosed that more than 200 churches, schools, hospitals, orphanages and other institutions had been added to the Archdiocese of Newark under his direction. The Immaculate Conception Seminary, located at Marlinton, N. J., is said to have been paid for within three years, under Archbishop Walsh's leadership. The deceased founded in recent years the "Advocate", Archdiocesan newspaper of Newark.

Members of the Central Verein, particularly the dele-

gates to the national Convention in Newark in 1946, will remember the Archbishop's presence on that occasion. He attended the opening meeting of the CV and NCWU on Sunday morning, and also celebrated the Pontifical Mass officially opening the Convention which followed. The Convention report published in *SJR* of that year states: "What is at times a rather trite affair, the opening of the Convention, became at Newark an outstanding feature of this year's meeting. It was the Archbishop of Newark, Most Rev. Thos. J. Walsh, whose presence and address made the occasion memorable. Facing an audience seated in an auditorium turned into an exhibition of mission articles, the prelate spoke words of wisdom and encouragement."

Archbishop Walsh had been priest for 52 years and a Bishop for nearly 34. He was consecrated third Bishop of Trenton, N. J., in 1918, and became fifth Bishop of Newark in 1928. In December, 1937, when Newark was made an Archdiocese, he became its first Archbishop.

The Solemn Pontifical Mass of Requiem for the deceased was celebrated on June 13 by the Apostolic Delegate, Most Rev. A. G. Cicognani, with burial in a crypt in the New Cathedral in Newark.

Fr. Hubert Eggemann

ANOTHER of those priests of the older generation who collaborated for years in the charitable and social work of the Central Bureau was called by death on July 8. He was Rev. Hubert Eggemann, who had served for about twenty years at St. Lawrence Parish, New Hamburg, Mo.

Fr. Eggemann was born at Wardsville, Mo., in 1890, attended St. Francis Seminary in Milwaukee, Kenrick Seminary in St. Louis and was ordained by the late Cardinal Glennon in 1914. During a tenure as assistant at SS. Peter and Paul Parish in St. Louis, Fr. Eggemann cooperated with the late Mr. F. P. Kenkel in founding the St. Stephen Society for German-Hungarians in St. Louis. Fr. Eggemann learned the Hungarian language for that purpose. The Society accomplished a good deal, but was also strongly opposed by some. In later years, while Fr. Eggemann served as Pastor at New Hamburg in southeast Missouri, he became a recognized promoter of credit unions, particularly of parish credit unions, and also assisted in the organization of a District League affiliated with the CU of Missouri in that part of the State.

Fr. Eggemann retired from active service as a Pastor in 1947. He visited the Central Bureau in recent years, and did some research work into the history of the Church and the work of the missionaries in and around his former parish at New Hamburg, Mo. The late Director of the Central Bureau published two articles translated by Fr. Eggemann from the Hungarian, entitled "Lay Apostolate in Hungary under Turkish Sovereignty (1528-1683)" (*SJR*, v. 40, 1948, p. 299-303, 337-40). The articles are of interest even at the present time, in the light of events in Hungary in recent years.

Fr. Eggemann was a sterling character, a stolid, persevering type of priest who left a deep impression on

all who met him. It was particularly in and around his parish in New Hamburg that the respect of the people, Catholics and non-Catholics, redounded both to the credit of the Church and to the deceased priest. The funeral services were conducted from St. Peter's Church, Jefferson City, Mo., on July 18. Most Rev. Charles Helmsing, Auxiliary Bishop of St. Louis, presided at the Requiem Mass. A number of Fr. Egge-mann's relatives reside in Jefferson City, Mo.

Msgr. Hilgenberg (1873-1952)

A GOOD friend and life-long supporter of the Central Verein, the NCWU, and their attendant activities was lost in the death on May 28 of Rt. Rev. Msgr. Bernard Hilgenberg, Pastor of St. Mary's Church, Carlyle, Illinois. He had served for many years as Commissarius of the CU of Illinois, the men's section of the CV, and was also a friend and adviser of the women's Branch of the NCWU in Illinois. His life stands as an example of the leadership and constructive influence of the older priests of German descent of his generation.

The deceased had been pastor of St. Mary's in Carlyle for eighteen years, and had celebrated the golden jubilee of his ordination to the priesthood in 1944. Msgr. Hilgenberg was known as a pioneer missionary in the establishment of the Church in Southern Illinois, having established churches and parishes at Carterville, Carbondale, Herrin, Johnson City, Christopher, Sesser, Marion, Bush, West Frankfort, Benton, Royalton and Zeigler. He also built the parish rectory at Ava.

With this background of his work as a missionary, one can understand Msgr. Hilgenberg's solicitude for the work of the missions at home and abroad. In 1913, during a period of ill health, he visited the missions in Africa and India. For many years he cooperated at every opportunity with the mission aid program of the Central Bureau, and personally brought many, many automobile-loads of mission goods to the Bureau from Carlyle and the surrounding parishes.

The Central Bureau was represented at the funeral services on June 2 by Rev. Victor T. Suren.

Miscellany

TYPICAL of the present state of the world, the Seventy-fifth *Katholikentag*, or national convention of German Catholics, due to be held in Berlin from August 19 to 25, will be duplicated to accommodate the two regimes which split the city.

One *Katholikentag* will be held in Western Berlin, the other in Eastern Berlin. The Pope will address a message to the Congress, which some 250,000 of the faithful are expected to attend.

One of our subscribers is much interested in obtaining copies of Father Heinrich Pesch's *Ethik und Volkswirtschaft* and *Lehrbuch*. He would like to purchase available volumes. Interested parties should contact: Frances J. Brown, DePaul University, 64 E. Lake St., Chicago 1, Illinois.

Acknowledgment of Monies and Gifts Received

Make Checks and Money Orders Payable to Central Bureau of the C.V.

*Address, Central Bureau, 3835 Westminster Place
St. Louis 8, Missouri*

Donations to Central Bureau

Previously reported: \$7,300.12; St. Mary's Bra NCWU, Beaver Falls, Pa., \$10; St. Elizabeth A Soc., West, Tex., \$5; Miss Marianna Debrecht, I \$2; Chicago District NCWU, Ill., \$10; Giles Go Ohio, \$1; E. L. Zoernig, Mo., \$1; F. H. Kenkel, Co \$5; Spaeth Family Foundation, Iowa, \$500; Mrs. H Witt, N. Y., \$1; German Catholic Federation of Calif nia, \$5; Sundry minor items, 93c; Total to and incl ing June 30, 1952, \$7,841.05.

Chaplains' Aid Fund

Previously reported: \$1,851.55; St. Francis de Sa Benevolent Soc., St. Louis, \$5.50; St. Louis and Cou District League, Mo., \$8.18; CWU of New York, N York, N. Y., \$50; Total to and including June 1952, \$1,915.23.

Christmas Collection

Previously reported: \$2,775.78; Connecticut St Branch NCWU, \$25; Total to and including June 1952, \$2,800.78.

St. Elizabeth Settlement

Previously reported: \$24,720.84; Greater St. Lo Community Chest, \$1,125; N. N., Mo., \$8; Inter Income, \$35; From children attending \$2,107.30; To to and including June 30, 1952, \$27,995.14.

European Relief

Previously reported: \$3,632.90; Central Bureau Sta Mo., \$5; NCWU of Buffalo, N. Y., \$5; Franciscan S ters, St. Louis, Mo., \$32; A. J. Loeffler, Minn., \$ Mrs. Rose Aug, Mo., \$5; Total to and including Ju 30, 1952, \$3,689.90.

Catholic Missions

Previously reported: \$7,997.91; St. Boniface Socie New Haven, Conn., \$10; Mrs. J. B. Lawlor, Ill., \$ N. N., Chicago, Ill., \$10; N. N., N. Y., \$698.39; N York Local Branch CCV, N. Y., \$1; Miss M. Bugg Mo., \$60; N. N. Mission Fund, \$82.50; Mrs. Lo Tschoepe, Tex., \$1; Our Lady of Sorrows Med. M sion, St. Louis, Mo., \$5; St. Francis Convent, Spri field, Ill., \$5; Mrs. John P. Pfeiffer, Tex., \$7; CV of New York, Inc., N. Y., \$20; Estate William J. Ka N. Y., \$100; William J. Sullivan, Ill., \$20; Monast of Our Lady of Charity, Green Bay, Wis., \$6; Carme Sisters, Kirkwood, Mo., \$5; Peter Mohr, Kans., \$ M. & T. Gall, Mo., \$10; Sister M. Berenice, La., \$ St. Mary's Hospital, Cincinnati, O., \$10; Total to a including June 30, 1952, \$9,094.80.

There is a history in all men's lives,
Figuring the nature of the times deceas'd,
The which observ'd, a man may prophesy,
With a near aim, of the main chance of thine
As yet not come to life, which in their seeds
And weak beginnings lie intreasured.
Such things become the hatch and brood of time

(SHAKESPEARE¹)

¹) "King Henry IV".